

A
PLAIN
AND FAMILIAR
EXPOSITION OF THE
Ten Commandments,

WITH A METHODICALL SHORT
Catechisme, containing briefly all the principall
grounds of Christian Religion.

Newly corrected by the Author.

PSAL. 119. 30.

*The entrance into thy words sheweth light, and giveth un-
derstanding to the simple.*



AT LONDON

Printed by Felix Kyngston for Thomas Man, dwel-
ling in Peter-noster-row, at the signe of
the Talbot. 1607.

PLAIN
AND FAMILIAR

EXPOSITION OF THE

TESTAMENT

WITH A METHODICAL SHORT

DESCRIPTION OF THE PRINCIPAL

DOCTRINES OF THE

NEW TESTAMENT

By J. H. J.

Author of the 'Plain and Familiar Exposition of the
Testament' &c.



AT LONDON

Printed by T. H. J. for T. H. J. and
the Author, 1802.

TO THE RIGHT WORSHIP.
FULL SIR ANTHONY COPE

Knight, grace, mercie and peace
from Iesus Christ.



Sir, the Lord the searcher of all harts knoweth, that when these Sermons were first preached, it was neuer once intended that they should come to the presse. And therefore the whole discourse was

so framed both for matter and manner, as might best fit the capacity and necessitie of the present auditory. But since some of the ordinary hearers had published their notes (as themselves could gather them in the time of the Sermon) without our knowledge or consent, and many faults were escaped in writing and printing, which by due care and foresight might haue bin preuented: therefore both for our clearing, & the better satisfying of the Christian Reader, wee were compelled to reuiew and refine the whole Treatise. Wherein we haue iointly laboured (as neere as wee could) to set downe euery thing, without addition or detraction, as it was first deliuered in the publique Ministerie.

Many reasons there are, which moue vs to dedicate these our poore labours vnto your worship.

First, to testifie our vnfeined thankfulness for all the singular fauours, which wee haue receiued at your hands, for the space of these twentie yeers: Wherein you haue alwaies shewed your selfe as willing to aide and defend vs in our iust cause, as you were careful to make choise of vs, at our first entrance into our places.

Secondly, because we know not how soone we shal

A 2

finish

The Epistle Dedicatorie.

finish the daies of our Ministerie, we thought it our dutie to giue some taste, and to leaue some testimonie thereof vnto the world, to witnes your godly desire to discharge the trust committed vnto you, and our faithfull indeuours to performe the duty belonging vnto vs.

Lastly, for that your selfe hauing formerly heard whatsoeuer is here set downe in writing, and also hauing thoroughly knowne the manner of our doctrine and conuersations, you are best able euen of your owne knowledge, to make our defence to any that shall vniustly except against vs.

We haue annexed vnto this Treatise an exact and pithie Catechisme, made by a godly learned friend of yours; that such as are wearied with the larger discourse vpon the commandements, may here bee refreshed by a compendious abridgement, of all the substantiall points of religion.

The name of the Author, we haue purposely suppressed. But wee hope herein that wee haue neither wronged him, nor others. For the excellencie of the worke, will easily manifest the workman.

And thus with due acknowledgement of the manifold comforts receiued from your selfe, and the good Lady your faithfull wife, we commit you and al yours to the merciful protection of almighty God: beseeching him, so to multiply his graces vpon you, that you may see many good and happy daies in this life, and inherit euerlasting blessednes in that which is to come. *Hanwell, the 15. of September. 1604.*

*Your Worships much bound, and in all
Christian duties to be commanded,*

JOHN DOD, Robert Cleauer.

A friendly counsell to the Christian Reader,
touching the Author and his booke.

Readers, we happy are that live, in this blest age of light,
When by Gods grace and gifts to men, Christs Gospel shines so bright:
And happy sure, in mine esteeme, are those that Pastors have,
Whose faithfully will ope Gods law, in love their soules to save:
That will mens very hidden faults make knowne unto their heart,
Their awne worth that disclaime they may, and find in Christs part.
Such faithfull paines shall conuert soules by Gods Almighty strength:
When blindness large fairelesse drownes shall be rescued at length,
To be the troubleers of the state, chiefe workers of all war, (1. King. 18. 28.)
To king, to church, to common wealth: as forme true to mans foe.
If then thou live in such a place, where Gods such guide doth give,
Oh blesse his name, attend his voice, obey his law and live:
But if in place thou have abode where ignorance darke doth raigne,
I wis thy father seeks for truth, or there doe not remaine.
For why (alas!) where wisdom faileth, the people perish must;
And soules, not good for want of truth, to hell, when come in dust.
But yet if that to Christ thou would'st, in this darke shade of night,
See here a little starre Gods funder, in love to give thee light:
A mirror of Gods perfect law, whereby thou faine may'st see,
And seeing thou, and flie to Christ, that he may cover thee.
This will pull downe thy Popish pride of meriting conceits,
Of able strength to keepe Gods law, and such like deep deceits
Of sugling Satan, blinding soules, and keeping men in sinne,
And yet bewitching them to hope, heaven by vworks to winne.
Yea farther yet, if so thou wilt choose this to be thy guide,
Leade thee it will in perfect path, that feete shall neuer slide:
Or if thou slip, recover thee it will, if erre, recall:
If feeble, strengthen and preserve at least, from finall fall.
And what then, though 'gainst authors minde, it first appear'd in sight,
By noters hand, in ruder tyre compos'd, and homely dight?
Yet marke herein a worke of God, bringing to publike view
Of many, what intended was for private good of few;
And now vrenis'd by authors eye, and faults of print correct,
In grave and sober modest vveede, not garishly be deckt.
Receive in love this holy worke: by which if good thou find,
Let God have praise for all; yet to his servant thus be kind,
To wish that still his life may be, to Gods most glorious praise,
To Churches good, and Christians ioy, with length of happy daies.

Mat. 13.
16.
A.C. 20.
27.

1. Cor. 14. 35
2. Tim. 3.
25.
Hof. 4. 6
Mal. 2. 8
Eze. 34.
2.

Pro. 29. 18.
Prov. 19. 2.
3. Thess. 1. 8

Luk. 12. 3.

1. Cor. 14. 4.



OF PAINFVLL PASTORS and their flocks.

When silly sheepe, by skilfull shepheards crooke,
In pastures faire and greene are duly fed,
Led all along by some sweete running brooke,
Like Christall streames from flowing fountaines head,
In safetie such may feed and nothing dread.
A blessed shepheard be, that sheepe so feedeth.
Many a sheepe (God wot) such shepheard needeth.

Keepe on your course good shepheards, tend your fold:
No season slip, soules of your sheepe to gaine,
In parching Sun-shine, nor nights pinching cold.
Greater reward shall be for greater paine.
He'll pay your hire, which for his sheepe was slaine.
They that win soules, like starres (by Gods assent)
Eternally shall shine in firmament.

THE



THE PREFACE.

The Preface
containeth rea-
sons perswa-
ding vs to yeeld
obedience:

1. Generally to all the Commandements.

2. Specially to
the first from
Gods

Nature.

Benefits.

1. Common to all his peo-
ple.

2. Proper
to the Is-
raelites,
viz. their
deliue-
rance
from a

Place dange-
rous to their
soules.

State grieuous
to their bo-
dies.

EXOD. 30. 1.

*God spake all these words and said, I am the Lord thy God, which
brought thee out of the land of Egypt, out of the house of
bondage.*



These words containe a preparation, to
stirre vs vp with all care, and conscience
to keepe the law of God: which partly
concerneth the obseruing of all the
Commandements in general, and more
specially the keeping of the first. That
preparatiue which pertaineth to all, is in
these words (*God spake*) that is, that seeing they haue God
for their author, and immediate teacher of them, euen by his
owne voyce; therefore wee must settle our selues to obey
them without resistance, or gaine-saying. That which be-
longeth to the first, is drawne, first from the nature of God,

being *Iehoua*, which signifieth his essence, and being incommunicable to any creature: and secondly from his benefits, either general, in these words (*Thy God*) that is, one that haue bound my selfe in couenant with thee, to be thine, to deliuer thee from all euils of soule and bodie, and to doe thee all good, for this life, and that which is to come: or else special, in the last words (*which haue brought thee out of the land of Egypt*) signifying, that he had shewed, and prooued himselfe to bee their God, by drawing them out of that place, which was wholly addicted to Idolatrie and superstition: and out of that condition and state which was full of miserie and bondage. Since therefore this wonderfull deliuerance doth abundantly testifie his loue & goodnes toward them; therefore they should wholly submit themselues vnto him, and acknowledge him, and him only to be their God.

God spake all these words.

God is after a peculiar manner the author of the ten Commandments.

IN that hee bringeth in the Author of the words, saying (God spake them) we are taught, that God is after a peculiar manner the author of the tenne Commandments. As all Scripture is to bee regarded, as proceeding from God, so more neerely these ten words, because they be after a more speciall sort his words.

That this is so, it is prooued plainly in Deut. 5. 22, where *Moses* hauing repeated this law, sets downe two priuiledges that it had aboue all other Scripture, to winne the more authoritie vnto it.

First he saith, *These words the Lord spake vnto all your multitude*: noting this vnto them, that whereas the ceremoniall and iudiciall lawes were deliuered by the ministerie of Angels, and the other Scriptures by the meanes of the men of God the Prophets; these words, and these Commandments, God himselfe, in his owne person, full of maiestie and terror, accompanied with his glorious Angels, in a flame of fire, did pronounce so terribly in the hearing of them all, as that they trembled, and came to *Moses*, requesting him that they might no more heare God speaking on this manner: for if they did, assuredly they should die for feare. Where-

fore,

• fore, in this first regard they must bee exceedingly reuerenced, because Gods owne voyce did speake them.

Secondly for the writing of them, they were not written as other Scriptures, (which *S. Peter* saith, Holy men of God wrote according to the instinct of Gods holy spirit) but God himselfe did write them with his owne finger; not vsing thereto either men or Angels, as instruments. Yea, at the first also himselfe made the tables wherein they were written, that there might be nothing in them, but onely the immediate work of God: but afterward, when *Moses* brake them before the Israelites that had made the golden Calfe, thereby to shew that they by their Idolatrie had broken the covenant, and were worthe to bee cast off, then though God did bid *Moses* make the second tables, yet himselfe wrote the Law, not vsing thereto the ministerie of any of his creatures; shewing that in this regard they bee more specially Gods words, and so more to be regarded.

2. Pet. 1. 20.

21.

Deut. 9. 17.

Deut. 10. 1.

And beside this testimonie, diuers reasons may be vsed, to shew that these are Gods owne will and words after an extraordinarie manner.

For the wonderfull and perfect holinesse that is contained in them, sheweth who is the maker of them: because there is no good dutie, which God bound *Adam* to performe, but is comprehended and commanded in one of these: and there is no sin, that we are bound to abstaine from and eschew, which is not forbidden in some of these ten words. It was about the wit of men or Angels, to containe in so few words the whole perfection of our duxie, to God, and man.

The lawes of men, though they fill many large volumes, yet they are imperfect, and daily something is to be added to them, that was not before thought vpon, and some things to be taken away which now more experience hath taught not to be so profitable; so that yet they stand in need still of renewing and mending: but this law is so absolute, and doth set out so full and complet a righteousness, that if one could fulfill them all, hee should bee fully acceptable vnto God, and needed not flie to Christ to bee his Redeemer. For indeede this meeteth with all sinnes, yea with the first

The Preface.

4

Rom. 7. 7.

AE. 14. 17.

Rom. 1. 15.

first and least motions: as *Paul* saith, that he had not known that lust (meaning the motions of originall concupiscence) had been sinne, but that the law saith (*ibon shalt not lust*). And as their perfection of holinesse doth witnesse sufficiently, from what an one they had their beginning; so further this will prooue them to be the words of God, because they be written and engrauen in euery mans conscience: so that let wicked men strue, and labour, and doe what they can to make themselves Atheists, yet it will not bee, they cannot blot out Gods writing. These lawes stick imprinted in their hearts and soules, so firmly, that they cannot be remooued. For as *Paul* saith, God hath not left himselfe without witnesse: but in euery mans bosome, and euery ones nature, hath planted so much of his law, as will serue to leaue them without excuse, and to condemne them. For who is there among the most prophane men, whose soule doth not constrain him, euen against his will, sometimes to confesse that there is a God, and one onely true God, and that this God is to be worshipped also by such meanes, as himselfe hath appointed, and that he is not to be blasphemed, nor his name to be abused: but that he is to be reuerenced, and that some time is to be set apart and consecrated to his worship? Who can race these lawes out of their owne consciences, though they doe what they can, and strue neuer so much to extinguish this naturall light?

So for the second table, what mans nature doth not tell him that there is an order of government among men, which must not, nor cannot without sinne be violated? And so, heathen and vngodly men, hauing committed murder, were not able to stand before the fury of their owne consciences, but were in a continuall chafe and vexation: which sheweth, that euen corrupt nature bringeth with it this knowledge into the world, that we must not kill. And for vnclane persons and adulterers, though in time of their prosperitie, they haue soothed vp themselves, and hardened their owne hearts by liuing in pleasure, and giuing themselves to idlenesse, and the lusts of their flesh, and so seemed to wipe out this law: yet in misery, when any affliction hath wakened their drow-

fic

The Preface.

3

• sie hearts, this would giue them no rest, neither durst they abide the face of their owne consciences, but were driuen to acknowledge the filthinesse of their sinnes. And so in the rest of the Commaundements.

Furthermore, all the punishments that are at any time inflicted vpon the world, haue come from the disobedience against this law; and all the mercies and benefits that men enioy, proceed from the obedience yeelded to it. For when God sets downe his curses and his blessings, doe they not runne thus? If thou obserue and keepe these Commaundements, then thou shalt be blessed, in soule, in bodie, in children, in cattell, in field, in all things thou puttest thine hand vnto. Contrariwise, if thou wilt not obey, but neglectest them, then shalt thou be cursed in all things. Dent. 28.

Lastly, Christ himselfe came into the World to keepe these lawes. For they require a perfect and absolute obedience, as they are perfect: which seeing no man could doe, therefore Christ tooke our flesh vpon him to fulfill them; that as *Adam* by his disobedience had cast vs out of Paradise, so he by his obedience might bring vs into heauen: and he came not onely to performe them himselfe fully, but also to make his Saints able to obey them, though not in perfection, and without any defect, (for that onely he himselfe can doe) yet in trueth and sinceritie; for that he requireth of all his members.

Since therefore God hath had such speciall regard in deliuering these lawes, we must hence learne, with al reuerence to hearken vnto them, and willingly to beare the admonitions and rebukes that are contained in them: whosoever we be, and whatsoeuer he is that applieth them and speaketh them vnto vs. And in so doing, wee shall in truth shew our selues to beleue, that God is the author of these words, if we can be content to endure that these precepts should be pressed and vrged vpon vs, though by one that is our inferior, and baser in outward respects than our selues. When *Ebed*, a man of meane note, came to a Heathenish king and barbarous tyrant, bringing a message from God, hee arose from his throne to attend vnto it. *Iud. 3. 20.* Yea when wicked

ked *Balaam* was to vtter the word of God vnto proud King *Baalack*, he was commanded to stand vp to heare the parable, Num. 23. 18. If then this Heathen King was to giue reuerence vnto the message of God altogether against himselfe, being also deliuered by so wicked a messenger; much more ought wee with all feare and thankfulness to imbrace these lawes, which the most holy God deliuered in his owne person, and that for the greatest good and saluation of all that receiue them. And this affection was in *Iob*, as he testifieth of himselfe in his 31. chapt. 33. verse, that though he was a man of such wealth and authoritie, as that he could haue made afraid a great multitude, and could haue crushed them by his power; yet the poorest and most contemptible might haue dealt with him; and if they had scene any fault in him (as who liueth so iustly, but sometimes those that be about him may see infirmities in him?) and had come to tell him that he had broken the law of God, he would haue bin quiet and mild, and so farre from fearing them with rough words, as that himself would feare before God, and labour to get pardon. He would not chafe with those that brought Gods rebukes vnto him, and say, What haue you to doe to meddle with me? who gaue you authoritie to controule your betters? but, controlling himself, kept within his own doores, to humble his soule before God, and to seeke reconciliation with him.

The like may we see in that holy man *Dauid*, who though he was a King, annointed at Gods appointment, and a Prophet of excellent gifts, a valiant warriour, & had foure hundred men well appointed waiting on him: yet when *Abigail*, a woman and meane in comparison of him, came alone and brought with her the sword of the spirit, the law of God, that it was not lawfull for him to commit murder, and to reuenge his owne cause. What though *Nabal* had done iniurie? yet she would know of *Dauid*, whether he might lawfully kill one in his owne priuate reuenge contrarie to the law of God.

Now when *Dauid* seeth that she commeth so well appointed, and brings such strong reasons, and that he could not rush on *Nabals* blood, but he should rush vpō the sword of

of God; he leaueth off, & thanks her for her good counsell. So that whe she brought the law of God for her warrant, this was so good a warrant, as y *Dauid* durst not but yeeld vnto it.

Contrary to this, was the practise of *Amaziah*, that, when he most absurdly had taken and set vp the gods of the Edomites, and God sent the Prophet to tell him that he had dealt foolishly, to worship those Gods that could not saue their owne people, nor themselves out of his hands: he now could not beare this, but begins to mock and threaten: Who (saith he) made thee of the Kings counsell? Art thou become a counsellor now to tell the King what he hath to doe? hold thy peace, lest thou be smitten. 2. Chro. 25.

The Prophet seeing him to despise the rebuke of God, would not bestow so much labour, as to giue him any more admonition: but said, I will hold my peace as you did bid me; but know, that thou shalt surely perish, because thou hast done this thing, and not hearkened to my counsell. Though it was foolish and naught in him to doe that thing; yet if hee could haue hearkened to the Prophet of God bringing the law of God, he had bin on the mending hand, and all would haue bin well: but when he would doe sinfully, and withall refuse to be admonished, then he must needs be destroyed. And so hee was shortly after, most fearefully, and strangely, by the hand of God, and neither his kingdom, nor his wealth, nor any thing could keepe off the Iudgement of God, and destruction from him.

So then, will we shew that wee doe in truth beleue, that these be the words of God? then must wee; when any man shall presse any of these lawes vnto vs, straight waies yeeld and sloop. vnto them, and then indeede wee confesse that God spake all these words. But if wee begin to stiffe, and cloake, and colour, and distinguish, then we declare evidently, that our heart is not perswaded that God is the author of them.

Secondly, we may learne, not to be afraid or ashamed to stand for them, as also to practise them in our liues, though the Atheists and prophane sinners of the world, mocke and scoffe at vs neuer so much for the same. For what need we be ashamed

ashamed to maintaine those words, which God himselfe was not ashamed in his owne person to speake? and where-
 Mark 8. 38. of Christ saith, He that is *ashamed of me*, and my wordes, before men in this world, I will be ashamed of him before my Father in the world to come. If God had but sent his Angels vnto vs with any Commaundement, the glorie of such messengers should make vs bold to defend and maintaine the message: but since God did not send an host of Angels, but came himself in his Maiestie, accompanied with all his holy Angels, waiting and attending vpon him, should not we now giue much more reuerence to those things, which he spake, and take much more courage to stand for the maintenance of his commaundements?

This serueth therefore exceedingly to condemne their dastardlinesse, that are afraid to keepe the Sabbath, or to doe any such duty, because they should bee counted Puritanes. But is it not better that men should hate vs without cause, then that God should haue a quarrell against vs vpon a iust cause?

Is it not much better that they should scoffe at vs for good, then that God should plague vs for euill? What a shame is it therefore for vs, that when we heare wicked heretiques speaking against the law of God, and prophane Atheists breaking his law, and blaspheming his name, wee should hold downe our heads, and become mute, as though it were a matter of some great discredit for vs, to speake for that which God himselfe, in his owne person, hath so highlie recommended vnto vs?

177. 3.

Thirdly, this serues to teach vs to keepe this law spirituallly, because it is spirituall: for such as God is that made the law, such is that law which hee made. It reacheth therefore to the inward parts of euery man, and lieth close vpon his conscience. And indeede in this it dooth especially differ from the lawes of men: for they doe tye the hande, and the tongue, and the foote, to the good-abearing, and take notice if any of these be faultie against them: but they meddle not with the heart, and make no question of the inward motions of the soule, because man can bring in no prooffe

The Preface.

9

proofe of such a breach of the law, neither can hee haue anie
witness against the inward corruptions. But God searcheth the heartes and tryeth the reines, and entreth into the
secrets of the soule: and therefore hee commaundes vs to
loue him with all our heart, and withall our soule: not con-
tented with such a loue onelie, as is declared by the outward
behaiour of the bodie. And so for our neighbour, hee
commandeth vs to loue him not outwardly onely, in saluta-
tion, cuttесе, and good speeches: but inwardly also as
our selues, that is, in truth, constantly, seruently, and without
guile and dissimulation. Therefore all the obedience per-
formed to God, must proceede from within, and come from
the heart, else it shall bee no whit acceptable to him: that
which groweth without, if it come not from the roote of sin-
ceritie within, shall afford no comfort to our selues: but if
we will that our outward obedience bring forth any fruit to
our owne soules, or glorie to God, we must look that it haue
it beginning from an vpight, sound, and faithfull heart.
Now, then our obedience shall be spirituall, when it proce-
deth from the soule, and is done to a good end: but what-
soeuer is done for merit, as the Papists doe, or for vaine glo-
rie, as the Scribes and Pharises did; this is not spirituall, this
proceedeth not from the loue of God, but from selfe-loue:
this is a reflectiue kind of friendship, y maketh vs do some-
thing vnto others, that they may recompence vs againe, with
the like or a better reward. But then is our obedience true
and vpight, when it commeth from a good heart, with de-
sire and purpose to shew our obedience to God, and our
loue to men.

Reuel. 2. 23.

All these words.

GOD spake not the first Commandement onely, nor the
second, or third, and left there: but he spake them all;
and gaue as strict a charge to keepe euery one, as any one;
and no one was vttered by Gods voyce, or written with his
owne finger, more than the other. Whence is to be learned,
that whosoever will haue any true comfort by his obedience
to Gods law, must not content himselfe to looke to one, or
two; but must make conscience, and haue a care to keepe
them.

Doct.

them all and every one. First, because hee that is the author
 of one, is the author also of all the rest; and he that hath pro-
 mised a reward for keeping one, hath promised a reward al-
 so for keeping all; and he that threatneth to punish the of-
 fender, doth not say, if thou breake this, or that, thou shalt
 be cursed; but he that continueth not in all without excep-
 tion, is accursed; and living, and allowing himselfe in the
 breach of any one, shall be sure to beare the wrath of God,
 as guilty of all. For hee that doth many good things, and
 yet alloweth himselfe to be disobedient but in any one
 thing, stands in danger to revolt continually, and to become
 a wicked and open persecuter. As this was *Herods* case, hee
 did many things according to *Iohns* preaching, and did
 heare him gladly, and for other commandements was rea-
 sonable willing to be ruled; but for the seauenth hee must
 needes haue a dispensation, and hee kept this resolution,
 that let all the Preachers in the world say what they would,
 hee would not be brought to leaue his incest, nor to part
 with his brothers wife. Therefore we see how soone he fell
 to break, first, the third commandement, in swearing to that
 light and wanton woman, to giue her whatsoever shee
 should aske, and then also he grew to persecute *Iohn*, and
 cut off his head: so taking liberty to himselfe to breake
 the seauenth commandement, he cast of all care and regard
 of the rest. So the yong man in the Gospell, hee thought
 himselfe in a good forwardnes to heauen, and indeede hee
 had done many things, and many good parts were in him,
 so that Christ himselfe did loue him: but when Christ had
 told him, that one thing was lacking, and that hee must sell
 all that he had, and if he did so, he should be no looser (for he
 should haue an inheritance (but then hee must know where
 his inheritance should lie, and whence he must looke for his
 reuenues, namely from heauen) then he looked sadly, and
 went his way. He could haue been content to haue had that
 inheritance, that Christ spake of, so that hee might keepe
 his earthly possessions too; but if the question were, whether
 he would take heauen, or earth, he chose rather to leaue hea-
 uen, then to part with earth. So that he that liueth wittingly
 and

and purposely in the breach of any one commandement, falls away from the rest: as contrarily he that hath respect to all the commandements, is sure that he shall neuer bee confounded. Psalm. 119. 6. And so Iames saith, Chap. 2. vers. 10. *He that keepeth all, and breaketh none, is guiltie of all:* not meaning, that if one through infirmity slip into any fault, he was straightway guilty of the whole law, (for it may be truly said, that hee that breaketh all through weaknes, not allowing himselfe in it, but striving against it, and crauing pardon, is guilty of none) but this he meaneth, that who so euer seemeth to keepe all the other commandements, and yet wil willingly maintaine, and beare with himselfe in the breach of one, he did neuer performe any true obedience vnto any. Though one be no thiefe, yet if he be a Sabbath breaker, he breaketh the whole law. For if one aske him, why do not you commit adulterie? and hee say, because God commandeth that I should not, then he would keep the Sabbath also, for they be both alike the commandements of God: but if it bee not because God commandeth, then he doth not obey the law, but serue himselfe. Therefore he that makes no conscience of all Gods lawes, hath no soundnes and fidelity in him, because he doth not remember that God spake all these words.

The vse of this is, first to confute Popish religion, and to *vs. 1.* proue that they be altogether carnall, and sinfull people, and make no conscience of any law of God; because, for the second commandement, they do wholly allow themselves to break it: for the scope and sum of that commandement is, that we should serue God, not according to our owne invention, but according to his will: but their religion, what is it but a meere deuice of mens braines? and what doth it consist of, but of the precepts of men? For where doth the word of God teach them to make *Images* lay-mens bookes? nay, doth not God directly call them teachers of lies? And *Haba. 2. 18.* what warrant haue they for their Masses and pilgrimages, and such other stufte, wherewith their religion is pestered? Therefore they be hypocrites, and make no conscience of any of Gods commandements. And most of them haue no care of the Sabbath, but haue more regard of their Idol holie

dayes, which the Pope hath appointed, than of the Sabbath, day, which God hath commanded. So, for most carnall professors among vs, who almost is there that regardeth the Sabbath & seareth to breake it, any further than the law of man will take hold of them? & some be afraid, lest, if it be known, they should be reprov'd for it publicquely, and the minister would let the hear of it in the Church. But if they could keep themselves close from the Magistrate, & Minister, would not most men willingly be following their businesse y day? This is to proclaime themselves hypocrites, and that they haue no feare of God, nor regard of him in their hearts. Oh but they hope they are good Christians, and do keep the law of God, for they do not steale, nor sweare, nor lie: but do they not know that God spake al these words, & therefore he hath no sound heart, that addicteeth not himself to keep them al?

172. 2.

This must teach vs also, that when we see that God doth not blesse vs according to his promises made to those that feare him, then wee must examine our selues diligently concerning our obedience to this his law; whether we liue not in some sinne, or whether some old sin lie not in vs, which hath neuer been repented of: for certainly God layeth no punishment vpon vs, but onely for contempt, or neglect of his law. Wherfore when he strikes vs, we must begin to examine our obedience. So did *Jacob* in *Genesis*, when his sonnes *Simeon* & *Leui* had committed that cruel fact, and hee was therefore become odious in the sight of this people of the land: then he knowes that there could not be such trouble without, if all were wel within. Therefore he begins to search his family, and to see how al things went there, and then hee perceiueth presently the cause of all these stitres; for his house was stained with Idolatrie, his wife had gotten her fathers Idols, and many of his people were infected with superstition. Then no wonder, though there were such troubles abroad, whe there was such disorder at home. Therefore he purgeth his house of al this filthinesse, & burieth al these Idols in the ground, that they might neuer hurt him or anie of his, any more. Also this serueth for the singular comfort of all Gods children, That such al these be Gods Commandments, euen al, as well as one; therefore

Gen. 35.

wherefore they shall haue power also to obey them all, as well as one. For that God that hath enabled vs to keep some, can as well strengthen vs to keep all the rest: because that power which we haue to obey one, is not from our selues, but from the work of God in vs. And indeede God doth not glue vs these laws, that we should imagine we can obey them of our selues, but that (seeing our owne wants) we should goe to him for helpe. Why then should not euery Christian hope to be able to yeeld obedience to God, in whatsoeuer God commandeth him? As God witnesseth this of *Dauid*, that he ^{1. King. 13. 5} was a man after his owne heart in al things, saue in the matter of *Priabs*: for there he sinned presumptuously, his heart was vpriight in al things else. And likewise as it is spoken of *Zacharie* and *Elizabeth*, that they were perfect and vnblameable in all things: (not that they were quit from all infirmities, or had not their faults as well as other Saints, but they were vpriight and sincere, their heart was true with God) euen so God can and will giue grace vnto all his, to obey euery one of his commandements with a true and vpriight obedience. So that no man ought to discourage himself. But oh, will some say, for other things I haue some hope that I shall overcome them: but I shall neuer get the better of this or that sin while I liue. Well then, other sinnes you hope you can overcome; but whether haue you power to subdue them by any vertue of your owne, or from the working of Gods spirit in you? If you say from your selfe, then you speake ignorantly and foolishly: for flesh cannot kill any sinne, this must be the worke onely of GOD: but if you say that Christ Iesus did giue help vnto you against them, why should you doubt of victorie against this? He that gaue you ability to ouer-rule your flesh in some things, cannot hee giue the like in all? yea, this very mercie, that he hath giuen you a disposition and power to obey him in one commandement, is a sure testimonie to you, that hee will doe the like in the rest; so that by humble, faithfull, and seruent prayer, you craue this grace at his hands. This therefore which he saith, God spake al these words, is a meruailous encouragement to the Saints; that therefore, feeling their wants in any

duty, they may go to God and say, Lord, thou art the author of al these commandements alike, and the keeping of them al pertaineth to me as well as to any other; thou knowest O Lord that there is no power in me to obey the least of them; therefore I come now for help and grace from thee, to make me obedient to all as well as thou hast to some: so we shall obtaine grace to keepe euery one, as well as any one.

I am Iehouah.

THis word signifieth the essence of God, and his absolute perfection in al his attributes. It is expounded in *Hebrewes 13.8, Christ yesterday, and to day, and the same for ever*, and *Reuel. 1.4, he that was, and is, and is to come*. He, that is the selfe same in al his properties euermore, as hauing his being in and of himselfe. It declareth, first, Gods eternity, whereby he differs from all creatures, whereas men and Angels, though they bee everlasting, & so shal haue no ending, yet they be not eternall, for they had a beginning from him, as other things had, but hee from none. Also power, and wisdom, and mercie, and iustice, and such other things which are properties in men and Angels, in him are natures; in vs they are weake and imperfect, in him absolute and perfect. Men and Angels are strong, meek, patient, true; but he is strength, mercy, patience, and truth itselfe: in them these things are qualities, and finite, and therefore changeable: in him essentiall and infinite, and consequently ynchangeable.

Vse 1.

Act 17.28.

This must teach vs earnestly to seeke his loue, and fauour, which if we haue, nothing can hurt vs, for in him wee liue, moue, and haue our being. Hauing his loue, we haue al power, wisdom, and counsell on our side. If he be perfect in himself, and al creatures haue, what euer they haue, from him, what neede we feare (hee being with vs) what al the creatures can doe against vs? seeing that all their power is deriued from him, and vsed at his direction. We see among men, if there be one, whose estate depends wholly vpon his Landlords courtship, that may put him out, and begger him when hee please, how carefull hee is to please him, and haue his fauour,

left

best through his displeasure he should bee turned out of all. So is it with all the men on earth, they be all Gods tenants, and that at will, no man holdeth any thing by lease for an houre, our breath is not our owne, but his. It is at his appointment what shall become of our soules, and bodies, whether they shall be saued, or damned. And hee is such a God, whose anger is an eternall anger, and his wrath an eternall wrath, and his plagues everlasting plagues: therefore how carefull and diligent should we be to please him? And then we shew our selues to beleeue his power and infinitnes, when it is our greatest care to seeke his fauour.

Secondly, this is for the consolation of Gods children. Is *Ysa. 2.* God the same for euer, and that in his dealing to his children? and hath he heretofore vsed his power for their defence? his wisdom for their direction? his mercy for their comfort? then he will doe the same still to vs also. Therefore when any of his children haue been brought into great miserie, and that for their sinnes, as *Manasseh* was to that hard case for his great wickednes, yet when he repented and betooke himselfe to prayer, we see God heard him, and holpe him both out of his sinne and misery. Did he deale so with him? then the question is wheth. x he be *Iehonah* or not, whether the same for euer without any change. If hee be (as sure he is) then he must deliuer vs also when wee call vpon him. But are we sure to be deliuered out of this trouble, and to be set out of this debt, or temptation if wee call vnto God? This we are sure of, that if wee cry to God, hee will deliuer vs from our sinne, and from the punishment of it, or if the crosse doe hang still vpon vs, he will sweeten it with some spirituall comfort, and strengthen vs that we shall bee able to endure it, and sore recompence it with heauenlie grace, that we shall gaine more in the spirit, then we loose in the flesh. But vnlesse that we beleeue that God is *Iehonah*, and immutable, all the histories of the Scripture are made vprofitable vnto vs, then wee haue no vse, nor comfort of those things which we heare and reade: as how God blessed *Abraham*, and deliuered *Iacob*, and did many wonderfull things for his people in former time. But if wee holde

this firmly, that God is the same for ever, this is sure, that whatsoeuer good thing he did for them, hee will doe the like for vs, if wee vse the same meanes. So also if any one hath found in himselfe, that at such a time I was in great troubles and terrors, and then I prayed vnto God, and I know that hee heard my prayer, and helped me. Are you certaine that God did heare you when you cried heretofore? then you may be farre more sure of this, that if you crie againe, he will heare you againe, else he should not be *Iehouah*. If hee haue been yours once, he is yours still, and will be yours for ever.

3 This is also for the terror of the wicked; Is God *Iehouah*, constant, and vchangeable in his iudgements? then looke what plagues proud persons haue had heretofore, the same shall they haue now, so sure as God is true, vnlesse they repent and get pardon in Christ. Hath God plagued theeues, and adulterers, and prophane persons in former times? hee is *Iehouah*, let them looke to it, it is his name and nature to hate and plague them that bee such, euerlastingly; vnlesse there be repentance on their part, and pardon on his. Likewise can any one say by experience, I fell into sinne heretofore, and then I got a wound to my conscience, a blot to my name, and hurt to my body: then as sure as the Lord liueth, as sure as God is *Iehouah*, without change; so sure make account to speed as ill in sinning now, as you did before. Many that did scale before, and were brought to shame, and could scarce saue their liues; yet when they are deliuered, will fall to it againe, but yet farre more closely, (as they imagine) and with much greater skill in the trade: and then they thinke all shall bee well. But who found them out before? did not the righteous God, that will reward wicked men according to their wickednes? Then be sure, that as hee hath already shewed his power, iustice, and anger against their sinne; so vpon like prouocation, he will doe the like againe. Let not them looke for better successe in their latter sinnes, then in the former, since God remaineth constant, and is both able, and readie to punish them.

So, some haue plaid the filchie persons, and God hath shewed it to men, to their discredit: will they then fall to it againe,

again, and thinke they can hide it? No, they shall not, for God will reueale it. Though they may thinke God will be carelesse of them, yet hee will not be carelesse of himselfe, and his owne name. As sure as hee is *Iehouah* that brought them into the pikes before; so sure, if they turne againe to their filthy vomit, he will bring the to shame againe; either in this life, to make them repent and iudge themselves: or if not, then sure in the life to come, where the burden shall bee much more heauie, and intolerable vpon their conscience, and shall presse them downe to hell. It is a wholesome medicine for such sinners, to come to shame here, that, if it may be, they may be brought to repentance and amendment.

So much for the name of God, *Iehouah*; that he is without change, or shadow of change: what euer he hath done, hee will doe the same for euer.

Thy God.

THE former argument of obedience was taken from Gods nature, that hee was eternall in iustice to punish sinners, and in mercie to reward his children. Now this is from his goodnes, *I am thy God*; almightie indeede I am, infinite, eternall, and perfect; yet so as that I abase my selfe to take care for thee, to haue a louing heart toward thee, and to be thy father, and to make thee my childe; to be thine husband also, and to make thee my spouse; one that haue promised to giue thee all good things, and to remoue all ill things from thee: this is to be thy God. If God had set down only his infinite Maiestie and greatnes, and his glorious incommunicable name, that would haue feared vs, and made vs flie from him: but now he encourageth vs by this, That he is our God, and giues vs these commandements for our owne benefit, and because he loues vs.

The doctrine hence gathered is, that if euer wee will obey *Deity*, God in soundnes, then wee must know him to be our God, *If we will* to haue tender care of vs, to loue vs, and that we shall speede *ever obey* best, when wee yeeld most obedience to him. And this reason *God in* *soundnes,* *then wee* *must know* *him to be* *our God.* *Moses* still vrgeth vpon the Israelites: Thou must obey him; and heare his voyce, for he is the Lord thy God, that loues thee, and careth for thee.

Reason will shew this: for if we heare that God is infinite in power, and doe not withall know that he is our God to vse his power for our good, then it makes vs feare, because we know not where to hide our selues from him; when wee heare his infinite iustice, we quake and tremble: as nothing vexeth the theefe more, than to heare of a iust Iudge, for then he hath no hope of escaping, vnlesse he haue a pardon, and know that the Iudge comes to deliuer him and to doe him good. Also when we heare of Gods patience, and goodnes, and mercie: this will be but a vexation to vs, vnlesse we know that he is good and mercifull to vs. This addeth to the griefe, to heare that God is good, if we must not feele it. For the wicked hart objects thus: They preach much y^e God is mercifull, gracious, &c. But what is this to me, that he is so to others? I am sure he is not so to me, I shall fare neuer the better for it. This vexeth the guiltie conscience, to heare that such good things are laid vp in store for Gods children, and yet he must taste of none of them. As for a begger, that hath nothing, to heare tell of large possessions, and great reuenues that must bee left to such and such a one, this is tedious vnto him, and makes his miserie more bitter; and in this case, till men be perswaded that God is their God, they count it bootlesse to pray, and as for giuing of thanks, they want matter and arguments. So that nothing can moue or allure vs to seeke God, till we know that he is good to vs, and will giue vs saluation. Therefore, if euer we would yeeld any cheerefull obedience to God, let vs labour to feele the truth of that, which God speaketh, That he is our God, our Sauiour, and hath done more for vs, than any other can, and therefore we will obey him about all.

vs. 1.

Lam. 1. 18.

To this end then, wee must examine whether God hath wrought those things in vs, which hee doth in those, whose God he is. As first, for God the Father, he regenerates, and begets vs anew by the word of truth: trie then, whether we haue this note in vs or not. Doth the word of God abide in vs: hath the immortall seed made vs new creatures, and begun to work immortallitie in vs? then conclude, sure God is our God.

Secondly,

Secondly, God sheds his loue abroad in the hearts of his children and makes them crye *Abba*, father. This is not so in men: they, when they beget a sonne, cannot beget a child-like affection in him, but oft times the children be rebellious and stubborne: but if God beget a child to himselfe, by the seede of his word, he makes him affected to him as to his father. If then, we haue this affection to God, that we loue him as our father, certainly this is his work, & we are his children.

Also God the Sonne, Christ Iesus, where he comes, he kills sinne, he abates our lust and worldlinesse, and workes a fresh spring of grace and holinesse: but if we feele no work of his death in vs, to mortifie our sin, then how can wee know that he died for vs? If the power of his resurrection haue had no effect in vs for our sanctifying, how can wee beleue that he did rise again for our iustifying and quickening? So, for God the holy ghost, where he commeth, he conuinceth the world of sinne. Before, a naturall man can say much for his sin, he can defend it, and hath wit to alleage many things for it, and will hold vp his head in maintenance of it: but when Gods spirit once entreth into the heart, that sets him downe, and makes him he cannot looke vp, till he haue confessed his sin, and craued pardon, and been ashamed of it throughly. But many there be, that would bee thought to haue Gods spirit, yet will not be reprov'd: but that is verified of them, that is spoken of the foole in the Prou. 27. 22. *Bray a foole in a mortar, as wheate is braied with a pestell, yet will not be depart from his follie.* But if Gods spirit reprov'e, and checke thee for thy sinne, and make thee feare: blessed art thou, for God is thy God.

Oh but I am more troubled and terrified now, than I was before. True: and it must be so. For Gods spirit, where it takes place, must needes conuince men of sinne. For it is not (as many think) a matter of wit, to stand in defence of sinne, and to be able to speake for a bad thing, but it is a matter of lust; for where lust hath dominion, it whets the wit to speake for it, and the diuell helps: but if Gods spirit come once, it drives to a plaine confession, and casts downe Sathans dominion, and then lust ruleth the wit no more. Also the fruits
of

Col. 3. 12.

of the spirit are loue, ioy, peace, &c. Then trie thy selfe in these things; not to haue beautie and strength (for a Bull or a Lion is stronger than a man, and many other beasts too) but to haue patience, and gentleness, and a moderate spirit to adorne thy minde, these be sure signes of Gods spirit. Also the holy Ghost makes vs able to crie *Abba* father; it makes vs able to breathe out our requests vnto God, and to powre out our supplications before the most high: if we haue this spirit of prayer, then it is plaine the holy Ghost is ours. So that, if God the Father haue regenerated vs, and Christ haue killed our sinnes, and the holy Ghost haue made vs ashamed of them, and to confesse them, likewise if it worke in vs loue, and patience, and moderation of our affections, and make vs able to pray vnto God, then God is our God, and this will make vs obey: but if this be shaken, all is shaken, for this is the foundation of all obedience.

But men will say they haue a faith, and belceue in God: which if they had, it would bring forth obedience, and haue workes. For how can they chuse but obey God, if they hold this sure, that God loueth and regardeth them, and will giue them a reward for euery good thing that they doe? And this euery one must performe that will say, God is my God.

Vse. 2.

And here is to be reproofed the iniurious dealing of the Papists: who, as themselves are iustly debarred from the assurance of Gods mercie, because they rest on their owne merits, so would they deprive all others of the comfort of perseuerance, making this a certaine point of their religion, that no man stands certaine of saluation: and by this meanes they hinder men from cheerefull obedience, and cut off all sound thankfulness.

*Which brought thee out of the land of
Egypt, out of the house of bondage.*

NOW he proves himself to be their God, because he had done so wonderfull things for them, in their marueilous deliuerance, that though *Pharaoh* and all Egypt was against them, and (which was worst of all) their owne vnbeliefe, yet God brake through all and set them free.

Out of the land of Egypt.

THis Egypt was a Countrey subiect to much Idolatrie and superstition, and therefore exceeding dangerous to dwell in, Ezek. 20. 7. 8. In which respect, Rome is compared vnto it, as to Sodom for filthinesse, Apoc. 1. 8. Hence we learne, that it is a great fauour of God, to be deliuered from Idolatrous places. Though they had enioyed there as great commodities for their bodies, as they were pressed with burdens and bondage, yet this were a preferment, to be drawne out of such perill for their soules. *Ioshua 24. 2. 3.* reckons it among the principall and memorable mercies of God to *Abraham*, that hee brought him out of *Vr* of the Chaldeans, where his ancestors serued strange Gods: yet it was a Countrey very fertill & delightfull, wherein his kinred and acquaintance dwelt, and his owne native soile, wherein he had been borne and bred. For they that conuerse and abide in such places, are in danger to be corrupted with that pestilent contagion. Apoc. 18. 4. As the Israelites had been, as appeareth by the golden Calse, which they were so readie to make in the wildernesse: or else they must daily vex their owne soules, and bee vexed by others, as *Lot* was: for their corporall vncleannesse in Sodom.

Dolly.

A merke of God to be freed from dwelling in idolatrous places.

And therefore iust cause haue we to magnifie the name of *vs. 1.* our gracious God, who hath freed vs from as great a perill with lesse difficultie and more ease. We are translated out of Egypt and Babel, yet without trauaile or iourney. Our places are swept from that vncleannesse at home, and *Ierusalem* is come to be situate in our land amongst vs.

This also serues much for the reproofe of them that only *vs. 2.* looke to their bodies and present estate, without any regard to their soules: and therefore whither soeuer their commodities leade them, there they plant themselves. Be the towns or families neuer so superstitious, that is not respected: so that gaine and honour may arise to them from thence, there they will dwell, and there they will mateh their children. But *Abraham*, Gen. 24. 8. was most careful to auoid this, as appeareth by his charge to his sequant, *Beware thou knighting me my sonne backe to the Countrey, from whence I came.*

That

That was the last of his nation; where himselfe had been borne, and brought up, there dwelt his Country-men, acquaintance, friends, and yet he would not suffer his Sonne to be there planted, from whence hee himselfe had been transplanted: not because there was no likelyhoode of wealth or liuing, but because there was peril of sinfulness and infection, as he well knew by former experience in himselfe and his auncestors. And therefore the very motion of reducing *Isack* backe thither moved him to giue so earnest a charge to his seruant, to be very wary to auoid it. As if hee should haue said, so farre as thou dost respect thy dutie towards me, so farre as thou meanest to discharge the trust committed to thee, so far as thou bearest any loue or tender affection to my Sonne, so heedfully looke to this, to make no conclusion for *Isaac* to returne into those Countries.

— a good thing out of the house of bondage.

Doctr.
God will
deliuer his
children
out of all
miseries.

IN that God deliuered them from this bondage, notwithstanding the extremitie of it, this doctrine is gathered, That whatsoever miserie Gods children be in, yet he will deliuer them: for this is not written for them, but for vs.

They were vnder a long and strong affliction for many yeeres space, vnder tyrants, that whipt their bodies, and scourged them, and put them to labor aboue their strength, and (which was a most intollerable vexation) made the parents drowne their owne children. None euer intreated any to spightfully as they were vsed, yet wee see God deliuered them. So in the *Psalme* he saith, *Many are the troubles of the righteous, but God deliuereth them out of all.* It is not their wealth, nor money, for of that they are oft times bare enough, nor friends, for sometime they haue none, neither yet their strength, for they are often weakned and brought full low, but God will deliuer them. Let men get righteousness, and faith, & the spirit of prayer, though they were in an iron furnace vnder *Pharaoh* his tyrannie, in an house of bondage: let them but die, and from thence God will deliuer them.

Psal. 34. 19.

So in *Esau's* time, a wonderfull affliction it was, that the day of execution was appointed, when all the godly should be put to the sword, not one to be left aliue. But now, when they

they could crie vnto God, and had not else to goe vnto but him, and him they would goe vnto, and stay vpon, knowing that he could helpe them, if he would, and would also for his promise sake deliuer them: then we see, the day that was appointed for their sorrow, turned to their ioy; y^e which was purposed to bring destruction vpon them, brought destruction vpon their enemies, and the day of their most extreame captiuitie, prooued to be the day of their most ioyfull deliuerance.

And it must needs be so: for else God should lose the end of his corrections, for he corrects them to make them partakers of his holines. But, if he should suffer them to pine away, and to eate vp their hearts with griefe, this would not make them more holy, but more sinfull, and therefore hee saith, he will not let the rod of the wicked lie alwaies vpon the righteous, lest he put forth his hand to euill. Noting, that if the godly should bee too much afflicted, they could not hold out, but would turne aside to sinfull courses: but God will none of that, for then he should misse of his intent. So he speakes in another place, Esay 57.16. that he will not alway chide, lest the spirit should faint before him: Shewing, that if he should not moderate the crosses of his saints, they would faint, and perish vterly, and then hee should bee the loser.

Reason.
Heb. 12.10.

Psal. 125.3.

If a man in taming his Colt, should breake his backe, or otherwise spoyle him, the Master should not only hurt his beast, but also hinder himselfe: in like manner when God comes to his owne elect, which before their calling are (as Iob speaketh) wilde. Asse colts, vntamed and vnruely, hee will master them, and humble them, and make them stoupe, but he will not breake, destroy, or consume them: for then the dammage were his owne, he should crosse his owne purpose, which is to bring them to life.

Iob. 11.12.

Heb. 12.9.

Therefore Gods children may be assured of comfort, and a happy end that followan vncomfortable beginning, a ioyfull deliery, shall come in stead of a grieuous seruitude.

The vse of this is, to teach vs neuer to faint vnder our crosses and troubles, bee they what they will bee, neuer bee discouraged.

vse 11.

couraged. God is *Iehonah*, that can helpe, though men will not; yea, though all were against vs, as *Pharaoh* and the AEgyptians were against *Israel*, and none would moue the hand to ayde vs, yet his helpe is sufficient to preuaile against all. For, hath God deliuered vs from the yoke of sin and Sathan, and from the bondage of vnruely lusts? and shal not he be able to set vs at liberry from weak men, that can onely oppresse our flesh?

Hath he removed the tyranny of sin, which would haue damned our soules? and cannot he giue vs refreshing from the miserie of our bodies? If God deliuer from sin, death, and hell: neuer faint, as though he could not rid vs from outward afflictions: if he hath overcome the greater, the lesser shall not withstand him. God gaue vs freedome from those things that are simply euil, (as sinne is) and the cause of all ill: then it is easier to succour vs against those, which are not in themselves, and of their owne nature euill, but often are turned into blessings.

So that, if Christ haue washed vs from our sinne, the worst and sorest enemy (for all the world cannot wash away one sinne) then neuer feare these lesse matters.

Oh, but this makes me doubt, whether I am Gods child or not, because I haue such long and fiery troubles; if God loued me, would he afflict me thus? Then look to this people heere, they were the best Nation vnder the Sunne, and none so good as *Israel*, euen then, when they were thus pressed vnder *Pharaohs* cruelty. All other people were but as thornes, they were the Rose: other were but harlots, they the Lords Spouse; yet they were afflicted, and that indeede to keepe them from vngodlinesse and wordly lusts, and consequently their owne damnation. So that, outward ease is no sure signe of Gods fauour, els none should haue beene so much in Gods fauour, as the Sodomites, Cananites, and such like; for they had all the ease, wealth, and outward prosperitie of the World. And before the floud, *Caines* children had al the glory of the World on their side. They found out musicke and keeping of cattell, and other arts, and all must bee beholding to them. But let vs keepe Gods fauour, let vs
 feare

fear him, and pray vnto him, and then our long and strong crosses shall bring long and strong comforts.

Secondly, let vs learne hence to prepare for crosses, since Gods children may be sore afflicted; else little do we know, how they wil tting vs, when they come. It is our best course therfore to get wisdom, while the price is in our hands, to labour to get patience; and to acquaint our selues with God, that we may seeke to him, and wait for deliuerance at his hands. For that makes crosses so tedious and gricuous, when they hit vs an the bare: whereas if we had patience to beare them, and faith to empty our hearts by prayer, they would be easie. Nothing makes afflictions so burdensome, as when they meete with an heart, in which remaineth some sinne vnrepented, or some passion not subdued. But if with faith and patience wee would yeeld our selues to Gods will, wee should be as quiet as Lambs, as Christ was. *As a sheepe before her sheerer*, dumb, answered not a word. So Paul in the Acts, when they perswaded him not to goe to Ierusalem, said, *What do you weeping, and greening mine heart? I am ready to die for Christs sake at Ierusalem.* Hee could bee content to giue his flesh to be whipt, and his body to be imprisoned, yea, and his life also to be sacrificed for Christs sake. Nothing could be too much or too deare to bestow vpon him. Mcy. 23. 7.
Act. 21. 20.

Prepare therefore for crosses, and wee shall bee able to beare them. But if we go on in a fooles paradise, and think, indeede this world is a vale of teares to others, but to mee it shall bee a place of pleasure, they must haue trouble, but I must haue ease: then, when, in stead of ioy, wee finde griefe, that we looked not for: and we dreamed of credit, but there comes nothing but contempt; wee imagined that God should lift vs vp higher and higher, and hee casts vs downe lower and lower; this casts vs into such desperat passions, that we are neither fit to serue God nor man.

All this would bee helped, if we could thinke Gods children haue in all times, suffered afflictions, it is the lot of the righteous, and I must looke to taste of the same cup, and therefore labour before hand to get patience, and to trust in God, and to looke for helpe at his hands. Then wee should be

be like *Moses*, that in all those trials, when others were in their wits end for vexation and feare, was quiet and still, and God deliuered him out of all, as he will doe vs also, if we will (as he did) patiently rest vpon him. So much of the Preface.

The first Commandement.

Now follow the Commandements, whereof the first is contained in these words:

Exod. 20. 3. *Thou shalt haue none other Gods before my face.*



The more
goodnes
God exer-
ciseth to-
wards vs,
the more
neerely we
should
cleaue to
him.

Deut. 10.

vs. 1.

From the inference, that God will haue them therefore keep this Commandement, because he had deliuered them from the bondage and slauerie of *Egypt*: wee learne, that the more goodnes God exerciseth towards vs, the more neerely we are to cleaue to him. Deut. 10. 14. 15. *Behold heauen and the heauen of heauen is the Lord thy Gods, and the earth with all that therein is: Notwithstanding the Lord set his delight vpon thy fathers to lone them, and did chuse their seede after them, euen you aboue all people, as appeareth this day &c.* vers. 20. *therefore thou shalt feare the Lord thy God, thou shalt serue him, thou shalt cleaue vnto him, and sweare by his Name.*

This serues to teach vs, that as they were to be stirred vp to obedience for their deliuerance by *Moses*, so we much more for our redemption by *Christ*: as we are also taught, Luk. 1. 74. *That we, being deliuered out of the hands of our enemies, should serue him without feare all the dayes of our life, in holynesse and righteousness before him.* For that is more excellent than the deliuerance out of bondage, by how much the state of vnregeneration is more gricuous, than their corporall thraldome.

In that, men tyrannized ouer them: in this the diuell, sin, and death: there the bodie only was tormented, here bodie and soule; there was some intermission, this is perpetuall,
day,

day, and night: there death made an ende of their misery, here it begins it.

Then it reprocues them, who the more they be freed from outward misery, the more they be in slavery to their inward corruptions: and least subiect to Gods holy wil. And therefore the Prophet Ier. 5. 5. complaineth of the great men, that they were the greatest rebels against God; he tooke off the yoke of want and misery, and they shooke off the yoke of obedience.

Thou shalt haue none other Gods but me.

The drift of this Commandement is, that wee should sanctifie God in our hearts, and giue him his full priuiledge aboue all his creatures.

First of the negative part: to haue none other Gods is, not to haue any thing whereon we set our delight, or which wee esteeme, more than God. The Doctrine from hence is, that we must suffer nothing to withdraw our soule, or any thing in our body, or soule, from God. For whatsoeuer withdraweth any thing in vs from God, that is a strange God vnto vs. That is every mans God, that every mans heart is most set vpon. Whatsoeuer the minde of man is more carried after, than the glorie and seruice of GOD, that is another God to him. As for matter of commodity: If a man set his hope, and his trust, and his heart vpon his wealth, this is Idolatry. As in Iob. 31. 24. *If I made golde my hope, &c.* So the rich man, in the Gospell made his wealth an Idoll, because hee trusted in it, and did worship to it: for heere hee speakes of the inward worship of God in the soule. If one then rely vpon wealth, and thinke himselfe safe when he hath it, and vndone if it bee taken from him: this is to make goods his gods, and gold his hope. For if his hope bee gone with his goods, what was his hope before? If when his riches depart, his confidence also departeth: did he not say to them afore, Thou art my confidence? So couetousnesse is called Idolatry: not that men bowe downe their bodies to it: but, (which is worse) their soules and affections, their wit, memory, vnderstanding, yea all their faculties stoope to that; which should onely stoope to God. So that hee that loues

Doctr.
Nothing
should
withdraw
vs, or any
thing in vs
from God.

Luk. 12. 29.

Col. 3. 5.

riches about measure, and sets his hart vpon earthly things, is one of the worst sort of Idolaters.

Phil. 3. 19.

In like manner, pleasure, and what other thing soeuer a man hunts after, more than after Gods glorie, is another God vnto him. As the Apostle speakes of some voluptuous persons, who would haue thought it an iniurie, if one had told them that they worshipped not God, but their bellie: for they, no doubt, rooke themselues to be professors of Religion, and seruants of God, as well as the best; howbeit the Apostle saith in plaine words, that they made their belly their God. For though they did not kneele downe, and hold vp their handes to their belly, yet they set themselues more earnestly to feede themselues, than to glorifie God; and were more grieved, if they were pinched in a matter of vnicuall and good cheare, than to see the name of God dishonoured, and blasphemed, or any sinne committed. So those that giue themselues wholly to Hunting, Hawking, Dicing, Carding, or any such vaine practises, they make these things their God. For they are more glad when these things are effected according to their desire, than if any thing be brought to passe for Gods honour: and if they be crossed in any of these things, they are more vexed and troubled with it, than for swearing, or stealing, or breach of the Sabbath, or lying, or any thing whereby Gods law is violated. So Ier. 17. 5. to trust in any fleshly thing is idolatrie: for, saith he, *Cursed be he that maketh flesh his arme.* Why may he not doe so, and serue God too? No, saith he, *he withdraweth his heart from God.* So that looke how much any one relieth vpon earthly things, so much he forsakes God; and in what measure he placeth his confidence in any thing else, in that measure he remoues it from God.

2. Sam. 2. 19.

All these vngodly men then bee worshippers of false Gods, and make those vaine things Idols to themselues. So euen *Eli* was said to honour his sonnes, more than God. Though he were a good and holy man, yet being too indulgent to his children, in that he contented himselfe onely to haue admonished them for their faults, and did not proceed to punish them, when admonition would not preuaile, (as became

became him being a Magistrate) he honoured his Children more than God. Yet he did honour God, and was a good man: but through infirmity, and too much loue of his children, he was borne away from that care of the glory of God that he should haue had; and so did beare with them more than he ought to haue done; and this was that sinne, for which God did so sharply both in worde reprove, and in deede correct him.

The vse of this is, first to reprove all ignorant men, and vnrerenerate persons: it is certaine they haue other Gods. For euery vnregenerate man depends, either vpon himselfe, or some other thing else, neuer vpon God: as hee saith of such, *they sacrifice vnto their nets*, not that they did offer burnt offerings vnto them: but because they got much wealth by violence, they thought their riches came from that, and therefore imagined that God did not provide for them, but that they had provided for themselves: and so did not thinke themselves beholding vnto God, but vnto their owne hands that could find meanes to get these outward things. So that euery carnall man sets vp himselfe, hee doth nothing but seek and serue himselfe, and therefore is his owne Idoll, and another God vnto himselfe.

This serues also to humble Gods children daily with the consideration of it: for who liues so holily that doth not sometimes feare men more than God, and that doth not often depend too much vpon outward meanes, and hath not too great a loue of earthly things?

Thirdly, that wee may keepe this Commandement, wee must learne to vse all outward things, as though wee vsed them not: that so our minds and affections, and iudgements, may be ready to serue God, and wee may also presse to doe his will. For whosoeuer sets himselfe to roote in the earth, and to lust after worldly things, his heart will be so occupied, and fore stalled therewith, as that if he be called to any seruice of God, he must say, *I haue married a wife and I cannot come*: my farme & mine oxen wil not let me come: & al this while he sets vp a strange God. But then shall we attaine to a sincere (though not perfect) obedience to this Commandement.

ment, if we can come to deny the world, and neuer to trust to these things, when wee haue them (for the abundance of them cannot helpe vs without Gods blessing) nor to be discouraged and cast downe, though they be all taken away; because the want of them, shall not hurt vs, if God bee with vs: for we liue by his blessing, and therefore wee must set our selues onelie to rest on him, and not to leane to any creature.

Before my face.

BEcause this is the most spirituall commandement, and doth most presse vpon the heart, and wee are most ready in this matter to dissemble with men, and deceiue our owne soules, therefore God doth more nēcerly vrge it, and sayth, before me.

Desir.

We must
not onelie
carry our
selues be-
fore men,
but our
hearts also
must be vp-
right in
in Gods
sight.
1. Chro. 28.
9.

Hence we learne, that it is not enough so to behaue our selues, as that no impiety breake forth from vs before men, but we must looke to our hearts, and see that no impietie come in Gods sight. For a man may preach & exhort others to the loue of God, and yet if he do this for vaine glory, and not for Gods glory, to get promotion to himselfe, and not saluation to Gods people, he at that very time sets vp an Idol in his heart. For God searcheth the heart. Therefore *David* saith to *Salomon*, See that thou serue God with an vp-right heart: or else, for all thine outward obedience, thou shalt doe as good as nothing. For God hath a speciall regard of the heart, and doeth as well discern the most secret things of the soule, as any man doth the outward actions of the body. So *Jeremie* 17. 10. *I the Lord search the heart.* God dooth not looke on the outside onely, but on the inside also. Shewes cannot deceiue him. If we say, and sweare and protest neuer so much that we loue and feare him, if this bee not in our soule, it is not before his face: but in his sight there is nothing but hypocrisie and dissimulation. For men first looke to the outward behaiour, and hence descend to iudge of the heart: but God first approoues the heart, and then the outward action. If we see good things outwardly, we

we are bound in conscience to thinke well of that man : but God will first see vprightnes, and then he will account well of the practises that we doe outwardly.

This then ouerthroweth them, that thinke if they can car- *Ps. 1.*
rie themselues that men cannot blame them, then all is well:
whereas this is nothing. For God saith, *Cleſe thine heart from*
iniquitie, O Ieruſalem, that thou mayeſt be ſaued. No outward *Iere. 4. 14.*
washing can doe any good, vntill the heart be first well and
thoroughly cleaſed.

Secondly, this teacheth vs to carry our selues warily, and
to feare as well ſecret, as open ſinnes, because all ſecrets are
open to God, and euery hidden thing is manifeſt before his
face. This Meditation helped *Iob*, that he would not allow *Iob. 31. 1. 2.*
ſo much as a wanton look, or by-thought, for he conſidered
that God beheld all his waies, and told all his ſteps, neither
could he be deliuered from his highnes. If God had ſcene
them only, and not taken any great notice of them, it had
not been ſo much : but as he ſaw them, ſo he kept them in
ſuch a remembrance, as that according thereunto *Iob* ſhould
receiue his reward. In this regard *hee made a covenant with*
his eyes, and did walke in feare continually, and would ſuffer
no vanitie, or filthineſſe, to enter into his heart. But the want
of this perſwaſion, that God lookes alway full vpon vs, is the
cauſe why men haue ſo many couetous, ſo many craftie and
cruell thoughts, and ſuch impure cogitations : yea, men are
now come almoſt to this height of Atheiſme thereby, as to
thinke and ſay, that, thought is free. But they ſhall finde, *Thought is*
that though it be free from men, it is not free from God: *not free.*
and that they ſhall be liable to the ſentence of enerlaſting
death and condemnation before Gods iudgement ſeate, vi-
leſſe they bee as carefull to cheriſh holy thoughts within
themſelues, as honeſt actions; and as diligent in purifying
their hearts in the ſight of God, as in walking ciuillie in the
ſight of men.

So much of the Negatiue part of this Commandement. *The affir-*
Now followeth the affirmative. *matiu part*

Wherein we are commanded ſoure eſpeciall things, *viz.* *of the first*
To know God, to loue him, to feare him, to truſt in him. If *Command-*
ement.

To know
God.
Doctr.

Ioh. 17. 3.

wee haue these things in our hearts, then God beares the sway there, and is the chiefe commander of our soules and bodies. And first of knowledge: This Commandement enioyneth euery man to knowe God, according as hee hath reuealed himselfe in his word, both in essence, persons, properties and actions: and according to this knowledge to compose all his actions. As Christ saith, *This is eternal life, to know thee, and whom thou hast sent, Iesus Christ.* Hee that knoweth God in Christ, hath the life of grace in him, which is called eternall life, because though it hath it beginning in this life, yet it shall neuer cease, but increase to an cuerlasting perfection. For if anie one doe thus know God, how can hee choose but loue him, and trust in him, and feare him, and doe euery thing that hee commaundeth? *Psalm. 9. 10. Those that knowe thy name will trust in thee.* So that the cause why men put their confidence in God, is for that they behold his power, truth, iustice, and al-sufficiencie: and these will neither put their confidence in any meanes, how lawfull soeuer, nor yet fall to them that are vnlawfull.

As for others that doe not knowe him, they trust in the meanes when they haue them, and murmure against God, when they bee deprivied of them: *1. Chronicles, 28. 9. David saith to Salomon, My Sonne, knowe thou the God of thy Fathers, and serue him with an vpright heart, and a willing minde.* This is the ground-work of all religion, and the foundation of true pietie, to knowe God: for till wee know him, wee can neuer yeeld any faithfull seruice to him. Whereas who soeuer knowes God aright, that hee searcheth into the heart and secret imaginations of the soule, will take heed how hee doth dissemble, and therefore hee will strue to get an vpright heart, and hee will serue God with a willing mind. For why doe men so willingly serue great personages, and are readie to imploy themselves in their busineses? but because they thinke, that hence they shall haue honour, and credit, as a reward of their seruices. If then wee did faithfully consider, that God giueth such excellent wages, as that no man can giue the like (for what doth hee not bestow on them that feare him? He giues them his Sonne,

he

he giues them his spirit, and grace in their heart, hee giues them the blessings of this life, and eternall in the world to come. we would surely serue him with a willing minde.

But on the contrarie, the cause and fountaine of all disobedience against God, is, because there is no right knowledge of God: As *Hosea* complains in his 4. Chapter, Verf. 2. *Hosea 4. 2.* that they lie, they steale, they commit adultery, and bloud toucheth bloud. But what was the cause of this confusion? Because there was no knowledge of God in the land: and where men know not God, what can be looked for else, but all impiety against God, all vnrighteous dealing against men?

This plainly reprocues all ignorant persons, that know *Iste* 1. not how many persons there bee in the Trinity, or at least they cannot tell what any of them did for them. They are not acquainted with the properties of God, nor with his actions, they neuer thought on his Name, nor pondered on his truth, iustice, power, mercy, and such like things. These may bragge of loue, and faith, and hope, and confidence, and patience: but they haue none of them, for all good things flow from this, that we know God. Therefore *Paul* saith 2. *Thes.* 1. 8. That God will come with thousands of his Angels in flaming fire, rendring vengeance to all those that know him not, neither obey his Gospell. These things follow close; doth not one know God? then it is cleare hee doth not obey his Gospell, he makes no conscience of it. Therefore an ignorant heart is alway a sinfull heart: and a man without knowledge, is a man without grace: and this ignorance is so foule a sinne, as that it shall bee sufficient to bring Gods vengeance vpon them: and how light account fouler men make of it, God will condemne them for this, that they remain ignorant of him: for sure it is that such men neither can or will haue regard to his commandement.

And on the other side, this must stirre vs vp to call for wisdom, and to crie for vnderstanding, to seeke for it, and to digge for it as for gold and precious stones. Wee must often reade Gods word, and conferre and meditate vpon it, which if wee doe, it will giue vs vnderstanding, and then we shall see Gods properties, his goodnesse, his loue, his ability,

abilitie, and readinesse to helpe vs, & so we shal be effectually drawne to trust in him. And indeed this often meditating and thinking vpon Gods word, is the next way to make vs like God, and to renue and repaire the image of God in vs. For, by seeing Christ in the Gospel, we are chāged from glory to glory, & the more we know him, the more we increase in being like to him. So long as we know in part, we are like in part, but when we shall haue perfect knowledge, then we shall be perfect in holinesse, and perfect in righteousnesse, as he is perfect. As 1. *Iob.* 3. 2. he saith, *Now it appeareth, not what we shal be: but when he shall appeare, we shall be like him.* And why like him? because *we shal know him as he is.* So that y^e perfection of knowledge, will bring the perfection of holinesse; and the more we increase in knowledge, the more all good things will increase in vs: and if our knowledge were once perfect, we should be perfect, without weaknes, or infirmity.

Loue God.

The next duty is loue. That we must *loue God with all our hearts, and all our soules*, as is commāded, *Luke* 10. The reason is, because he is that *Iehouah* in whom we liue, we moue, and haue our being: he is our God that giues vs all good things, and can only free vs from all sinne, and misery: therefore we are bound to settle our whole loue vpon him. And indeed this is the chief duty, & the best fruit of knowledge. For this worketh al cherefulness to obey, constancy in obedience, patience in our sufferings, & procureth acceptation from God for al our seruices. But because it is so plaine a duty, as that no man wil denie it, it is best for vs to shew some marks, wherby we may see in what measure we haue attained to loue God.

Markes to know whether we loue God or no.

The first may be, how we delight to seek God in y^e meanes wherein he hath appointed to meet vs. For in what measure we can offer our selues to God in those things wherein hee offereth himselfe to vs: in that measure we loue him. If we bee willing to aske all good things, and to seeke comfort at his hands by prayer, and to lay open our wants to him, and as it were to conferre with God: if wee be desirous to come to heare his word, wherein we may see his wisdom for our direction, his mercy for our comfort, his power for our

our defence, and for the subduing of our sinnes, and his riches to make vs rich, and to supply all our wants; then wee doe indeede loue God: and the more we can reioyce in these things, the more we loue God; and the lesse we delight herein, the lesse we loue him. So for the word and sacraments, wherein Christ Iesus offereth himselfe vnto vs, to make vs partakers of his bodie and bloud. Would wee then try how we loue God? wee may try it by examining what desire wee haue to these things. Would we come to this banquet of the heavenly King, to eate the bodie, and drinke the blood of his sonne that is set before vs, rather then to the table of an earthlie King to taste of such cheare as hee can make vs? then this affection is truly in vs, because wee haue a sound delight to come where hee is. For in these meanes God doth offer himselfe vnto vs, and cometh to abide with vs, as Christ saith, that hee and his father will dwell with vs, and the holy Ghost also will come into our hearts. Ioh 14.23

The second note whereby wee may try our loue to God, is obedience. As Christ saith, *Ioh. 14. 20. He that loues mee, keepes my Commandements*; he then that keepes Gods commandements best, loues God best. But if any one say, that hee loues God as well as the best, and yet will deale falslie, and lie, and dissemble, and let his heart runne after his couetousnesse: if no good communication proceede out of his mouth but only froward, and wanton, and vaine speeches: let him knowe assuredly, he deceiues himselfe, and the loue of God is not within him. The loue of God, wheresoeuer it is truly feared, will cause obedience vnto God.

If one should say, hee loued the King as well as any subject, and yet would alway bee either practising or inuventing treason, could wee belecue him? No more may we belecue, or once dare to imagine, that those that commit wickednes and walke in the pathes of vnrighteousnesse, either are, or can be, the friends of God. Nay, so farre as a man allowes himselfe to doe anie thing contrarie to the Commandements, so farre he is a hatefull person and an enemy to God. *Hee that hath my commaundements, and keepes them, saith Christ, hee loues mee, Iohn 14. 21.*

3 A third note, whereby we may discern our loue to God, is the loue we beare to his seruants. 1. *Iob. 5. 1. Hee, that loues him that begets, will loue him that is begotten of him.* If then we finde in our hearts a good affection to Christians, because they are Christians, without any respect what they haue bin, or may be vnto vs: if we esteeme of them, because they beare a loue to Gods word, and haue the vertues of Christ shining forth in their liues; as loue, patience, meekenesse, temperance, and such like: it is an vndoubted testimonie vnto vs, of our true loue to God.

4
2. *Tim. 4. 8.* A fourth marke is, If we loue his comming, if we can willingly desire the appearance of Christ to iudge the quicke and the dead. For whatsoeuer our heart is truly set vpon, wee cannot but bee exceeding desirous to haue it with vs. Loue is such a band, as doth tye and draw the minde vnto that which is loued. And therefore when *Paul* felt the loue of God shedde abroad in his heart, hee desired earnestly to be dissolued, and to be with Christ. So likewise in the *Reuelation*, 22. 17. the Spirit and the Bride say, *Come Lord, come quickly.* And euen in the naturall marriage, in which the loue is much more weake and slender, this is manifest, that if the Wife loue her Husband, when hee is gone farre off, shee will bee very desirous of his returne. If this bee so in this marriage (where there be many infirmities and crosses) that they long and wish for the company of one another: how much more in the spirituall? where there is perfection already on the one partie, as that hee is full of loue and mercie, and will likewise free the other partie from all miseries, wants and infirmities, (when they shall bee ioyned fully together) and fill them full of all vertues and graces. In this marriage, I say, how can one chuse but long after this perfect and happie meeting? How can hee that hath any loue and assurance of these things, stay himselfe? but hee shall be ready to flie vp into heauen, and the flame of his desire will burne aboue the clouds, to wish that God would come and dwell with vs. If the Wife should say, I loue mine Husband as well as any, but shee cannot endure to heare of his comming home, and it would make her sicke to bee sent for to him,

him, or to vnderstand that shee should shortlie meere with him: who doth not see that this were meere dissembling, and no true loue indeede? For, so farre as a Wife doth loue her Husband, so farre shee will desire his companie. So if wee will beare others in hand that wee loue God aboue all, and no man loueth God better than wee, and yet neuerthelesse haue no desire to come at him, neither would haue him by our willes to come at vs: what loue is this? It is verie weake or none at all. Wee must therefore pray and endeauour, that wee may long and wish for the comming of Christ. For GOD hath giuen this to others of his Children, that were as weake as wee; That when they did thinke of their good estate and freedome from all sinne and miserie, as also of the perfection of all happinesse which they should enioy in the life to come, they are so inflamed in their hearts, as that they vehementlie desired his presence, by which they should bee deliuered from all their woes, more then any Woman could desire the comming of her Husband.

The fifth and last note, whereby wee may trie our loue to GOD, is, to consider how wee stand affected to that which hee hates. True it is, that wee may loue a man vnfaignedly; and yet not hate all that hee hates, because his hatred may bee vniust, or hee may exceede in the measure thereof: but God, (we know) is perfect and hates nothing, but that which is hate worthy; and abhorreth none, but those that deserue to be abhorred. Therefore we must trie and see how we stand affected to the World. For the Apostle James 4.4. saith, he that loues the World is an enemy to God, and 1. Iob. 2.15. For as well hee that loues that which GOD hates, as hee that hates that which God loues, opposeth himselfe against God. Also we must see how wee hate couetousnesse, malice, pride, filthinesse, falshood, and such like, for all these things God hates. But if one bee so farre from abhorring lying, as that hee himselfe will lie; and so farre from hating flatterie, as that himselfe will flatter, and speake faire before mens faces, but depraue them behind their backs;

backes; if one bee so farre from hating vnthriftines as that hee will bee a gamester and spend those things idly and wastfully, which God gaue him for a better end, and for which hee must shortly come to reckoning before his iudgement seate: hee that walketh in these, or any such waies, it is plaine, that hee hates not that which God hates, and therefore doth not loue God.

The feare
of God.

The next duty here commanded is the feare of God: which also proceeds from knowledge. For the sight of Gods goodnesse, and mercy and truth, will inflame the heart with a loue of him: so if one consider his greatnes, power, and excellencie aboue all his creatures, this will strike his heart with a wonderfull reuerence, and a great feare of his Maiestie.

But, for this feare, an obiection must first bee answered. For 1. *Ioh. 4. 18.* he saith, *Perfect loue casteth out feare*: and *Luke 1. 74.* *We are deliuered from al our enemies, that we might serue him without feare.* To this wee answer, that perfect loue casteth out a slavish feare indeede, and such as is in the diuels, who tremble before God, but so, as they runne from him; such as is in wicked men, when the threatnings of God arrest their euill consciences, and summon their wicked hearts, and drawe them before Gods iudgement seate, and make them therefore not to loue Gods word and the Ministerie, but to hate it, & cast off al care of godlines and religion from them.

But it is true, that whosoever loueth God, cannot chuse, but in the same measure also feare him. For the Spirit of God that perswadeth them of his fauour, and worketh loue, will declare his power and greatnes, which will worke a feare and awe of him. It casteth out therefore the hellish feare, that makes one flie from God; but it causeth that holy feare, that makes one more carefull to come vnto him, and to worship him. We must then loue God with our whole hearts, and soules, and mindes, and withal haue such a feare as must draw vs vnto him, and yet terrifie our hearts from committing any euill against him. It must be a feare mingled with loue and confidence, that must be holy, and crucifie, and restraine all ill affections and desires. This is commanded,

ded, Esa. 8. 13. *Sanctifie the Lord in your hearts, & let him be your feare, and your dread.* The occasion of this precept was this.

Before in the Chapter hee shewes that there were stirres, and rumors of warres in the land: whereupon the people, and King, and all did shake, as leaues shaken with the wind, by reason of the great feare which was in them. Now then here he brings a medicine, that will make them still and quiet; for the cause of their false feare was, because they were empty of true feare; and they were so exceedingly troubled with men, because they could not looke vp vnto God. But in the 12. verse, the Prophet saith, You that be Gods children, doe not you feare their feare. Feare not you the feares of wicked men, for they feare nothing but pueritie, and outward disgrace, and a temporall death: these bee base feares, and not worthy that the hearts of the children of God should bee taken vp with them, being but trifles: feare not these things then, nor yet them (that is wicked men) feare neither the feares that wicked men feare, nor yet them themselves. But now because the heart of man will feare something, and valesse it bee very well armed, it will feare man, and the feares of man; therefore he sheweth a meanes how to keepe vs from all infection of such foolish terrors, and that is, to sanctifie God in our heart, and to let him be our dread; that is, to giue him the praise of his power, mercy and truth, and of all his attributes, and then hee shall be our dread. For he that wil giue God the praise of his power, will neuer feare the wrath of man; for he knowes Gods power is more able to helpe, than mans is to hurt; he that giues him the praise of his mercie, will not faint in any necessitie, for hee knowes that Gods mercie will supplie all wants. And he that giues him the praise of his truth, will not be discouraged for any danger, because God hath promised to sustaine him in all, and to deliuer him out of all.

This is then to feare God with all our hearts. To feare him only, and neither to feare wicked men nor the things that they feare: for so farre as wee doe feare either of these, wee breake this commandement, and our hearts are void of the true feare of God. So Luk. 12. 4. 5. Christ saith, *Feare not them*

that:

that kill the body, and after that are not able to doe any more: But I will forewarne you whom you shall feare: *Feare him, that after he hath killed can cast into Hell.* Where it is said *(that can kill the body)* it is not to be vnderstood, as though any man had any power in himselfe to kill it, but God giues them leaue sometimes; and by his permission, (for the humbling of his children) they are able to kill them. As if hee had said, this is the nature of men, that if they see any grow powerfull and great, they are afraide, and thinke, How shall we escape? how can any bee free from danger, when such persons are set vp? But why should you bee so troubled at their promotion? or why should you be afraide? When they haue done their worst, what can they doe? the most is to trouble you a little, and to send you out of this house of clay to Heauen, they can goe no further but to the killing of the body. But if you will feare profitably, and so as you shall be the better for it, I tell you whom you shal feare, and I reapeate it againe, that you may the better marke it: I say, *Feare him that after he hath killed the body, can kil the soule too.* And if you feare him, you need not feare men: for this true feare will cast out all false feare. So Eccles. 12. 13. the holy Ghost saith, *that this is the ende of al, to feare God and keepe his commandments.* And Prou. 1. *The feare of God is the beginning of wisdome.* Would we then haue the beginning, and perfection of wisdom, and the end of all? let vs feare God, giue him the honour of his greatnes, and tremble alway before his face.

Reasons to
make vs
labour for
the true
feare of
God.

There are diuers reasons to moue vs, with all our strength and indeauour to get this feare of God in our heares, drawne from the benefits which will flow from it, to euery one, which doth in truth imbrace it.

First Prou. 8. 13. *The feare of the Lord is to hate euill, as pride and arrogancie.* Where he sheweth that in what measure any one feareth God, in the same measure he doth loath and detest all euill: yea not only the open, & abominable sins which the world doth condene, but the most secret and hidden. For he saith not, to hate euill as murder & adultery, but pride and arrogancie, those which lie in the hart and do not shew themselves to the world: yet he that feareth God will hate them.

This

This is one excellent priuiledge that he hath that feareth God, That he will not offend God, because he hateth what euer might displease him. So that he is fenced against all secret wickednes. As we may see in *Ioseph*, though hee might haue done that euill to which he was solicited, most secretly, Gen. 39. so that no man could haue spied or perceiued it; yet hee would not for all the world consent: and the reason was, The feare of God made him hate it in his heart: and hating it inwardly, he would neuer practise it outwardly. So *Iob* Iob. 31. speakes of himselfe, that he could haue borne out his oppression, and could haue made all stoope to him, no man would haue gone about to find fault with him: yet he durst not for all that, for Gods iudgement was terrible in his eyes, and hee could not bee deliuered from his highnesse: and this was that that kept him from doing wrong, though no man durst haue gone about to haue sought reuenge against him.

Secondly, the feare of God, if it once thoroughly doe possesse the heart, will make one pliable and frameable to Gods will, though it be neuer so contrarie to his nature, and former behaviour. As the example of *Paul* will shew: for when God comes to him, and fills his heart full of feares and terrors, and strikes him downe to the ground, and lets him see his power, and maiestie, and then after begins to reason the matter with him, and shewes him that he is a persecutor of Christ Iesus; then he is presently quiet, and saith, Lord, what shall I doe? That which all the preaching in the world could not doe, nor all the miracles that hee had seene and heard, that did this feare of God worke in a short time, and did so effectually change him in that little space, that he neuer turned backe againe. Hee might haue thought, what would men say, if I should turne from persecuting to preaching? and all on the suddaine to be a Minister of the Gospel, that was a persecuter? what will the high Priest say from whence I haue letters? they may deeme me inconstant and to doe them injury, and many other reasons might hee haue had to haue withheld him from obedience; but al is nothing now, the true feare of God casts off all objections; for

it so suppresseth the lustes of the flesh, & makes the strength of sinne so much to abate, as that he regards nothing in al the world, so that God may be pleased, and himselfe may be reconciled vnto him.

So *Isay 6.5.* God did send him about such a message, as he knew would be full tedious vnto him, and goe against his stomacke, namely, that hee must preach to harden the hearts of the people, and bee a minister of death, to his hearers: which was as bitter as death to him; so as hee could neuer haue yeilded to it: But now God comes not with the bare precept, for that would haue done little good, the thing was so contrarie to *Isay*: therefore he shewes himselfe to him in a vision, and lets him see his maiestie in such a fearefull sort, as that he cries out, *What shall I doe? I am a man of polluted lippes, and dwell among a people of polluted lippes, I shall surely dye, for I haue seene the Lord.* When hee was thus thoroughly terrified, & the pride of his flesh was beaten down with the apprehension of Gods fearefull maiestie, then, when God askes, who will goe? he is ready, and saith, Lord send me. And so God sends him, and he goeth immediatly, and willingly.

There is no disputing now, nor reasoning of the matter. For all the obiections that men make, (that they thinke that Gods Commandements bee hard and grievous, and why should they deny themselves? Why should not they haue their pleasure?) come hence, that they feare not God, nor think of his greatnes. For if they could bring their hearts once to consider of his wonderfull power, they would soone stoope, all arguments would fall to the ground, and al would bee quiet and still. For this will tame the fiercenesse and boisterousnesse that is in mens hearts, and make them gentle and calme. As we see in *Iob*, though he was a verie good and patient man, yet, when his flesh began a little to worke, and his heart was disquieted, and vexed by the wordes of his friends, then he would needes be dealing with God, hee thought he had reason to speak, and imagined that he could say much for himselfe, he would fill his mouth full of arguments, and saine he would haue God to come to heare what he

he could speake in his owne defence, and to shew what wrong was done to him. But now when God comes, and declares his workmanship in the Snow and Ice, and some other of his creatures; as it were to let him see how childish he was in the smaller matters, and ignorant of the creation, and preferuation of these least things, and therefore hee was a most vnmeete man to call God to account, and that God must come to giue his answer before him, that he should sit in the seate of iudgement, and on the bench, and God stand at the barre: he was like to dispute well with God his Creator, that did not know the nature of the least of his creatures. When GOD had argued with him thus a while, and hee saw how great God was, and how excellent; *Iob* had no more to say, but now indeede hee confesseth that hee had spoken foolishly, but hee would doe so no more; hee would now bee still, and content to beare Gods hand, let him doe what hee would, if hee would kill him, hee was content to die; but hee would neuer dispute with God any more. So wee see how quiet *Iob* was now, and what good and notable effects this feare of GOD will worke in our hearts, if it once soundly and throughly possesse them.

Furthermore, God hath promised, that hee that feareth him shal want no good thing. He may want that ostentimes, which his wicked flesh would haue. For indeede nothing is more hurtfull and pestilent to a man, than that which his flesh doth most eagerly pursue and hunt after, and with greatest vehemencie desire: and on the contrarie, nothing is more truly profitable, and good for the soule, than that the flesh and lusts of it should bee mastered and crucified. Therefore it is true, that hee that feareth God most, shall often most want those things, which his flesh would haue, because they would doe him hurt, but he withholdeth no good thing from him: that which indeede is good, and the word, and wisdom of God shewes to bee good, and will by effect shew it self to be good, that he shall neuer want, for him, nor his. This alway brings Gods blessing with it, wherefoeuer it comes. So that, would we be holpen against

our sinnes, and haue the pride of our flesh subdued, and bee quickned to obedience? Would we be rid of all euill things and want no good thing? The very path-way that leadeth to these, is the feare of God: which is accompanied with the blessing of God, that is the treasure of all good things, because it doth enrich both vs and ours. Psalm. 112. 2. *His seede that feareth God shall be mightie vpon the earth: Mightie*, will we thinke? How can that be? what hath hee to leaue them? how can they be mightie, when hee hath nothing to bestow on them? Yea, he hath enough: for he addes, *His children shall be blessed*. It is not lands, and liuings, and great possessions, that makes ones children great: for one may haue them, and yet he hath no promise, but that himselfe and his children shall haue the curse of God vpon them, while they liue, and bee cast into hell fire, and euerlasting damnation, when they die. But it is the feare of God that makes a man happie himselfe, and that will leaue a good and happie state vnto his children after him. For this brings the blessing of God vpon himselfe, and vpon his seede after him, that they shall continue happie, so long as they continue fearing God.

vfe 1.

The vse that we must make of this, is, that so farre as wee would haue our wants supplied, and haue the blessing of God vpon our soules and bodies, and abundance of all things, both for this life, and the life to come: wee must labour to bring our hearts to the true and right feare of God, that we may tremble before his greatnes and reuerence, and dread the great name of the Lord of hosts.

The way to attaine to this, is, first to denie our selues quite, to renounce vterly our carnall wisdom: as he saith, *Prov. 3. 7. Be not wise in thine owne eyes: but feare God, and depart from euill*. If one will debate the matter according to the fleshly wisdom of men, and say hee hath reason to doe that hee doth, then surely he will neuer haue reason to be religious, and serue God: for that is against his reason. For *Salomon* would haue vs feare God: and how should one come to do that? He must not be conceited of his owne wisdom, hee must not thinke well of carnall reason, nor be ruled by it: for the

How wee
may bring
our hearts
to the true
feare of
God.

the wisdome of the flesh is enmitie to God in all things. Yea, the carnall wisdome of a spirituall man, is enmitie to God and goodnes: and so long as one followes it, he shall neuer feare God. As we may see in *Eve*, when she would go and consule with that carnall reason, that the diuell had put into her head, and began to think with her self; Surely this fruite hath a good colour to the eye, and it is like, it will proue pleasant to the taste, and I shall get much knowledge by it, and be made like God, so that my state shall bee much amended: (for this the diuell had perswaded her of) then she fallies to eate the forbidden fruite, and to tempt her husband, and to doe any thing the diuell would solícite her vnto; and feares God no more, than if she had been sure there had been no God.

The second thing wee must doe, to obtaine the true feare of God, is, to aske it of him, to confesse that of our selues we haue it not, but are altogether prophane: as *Dauid* speaketh 1cr. 32. 40v of vnregenerate men: that they haue not the feare of God before their eyes, but thinke that there is no God, and liue as if there were no God. Wee must then confesse, and see our owne wants, and intreate God to supplie the same, to put his feare in our hearts, since he hath promised this to all his Elect, and in his couenant hath said, that hee will put his feare in their inward parts, that they may feare him. And hee hath bestowed it also vpon others of his children; as on *Dauid*, for he saith, that he did feare, and tremble at the iudgements of GOD. And if wee aske it of God (according to his owne couenant, and according to his former dealing with other of his children) he will also bestow it vpon vs.

The last meanes to obtaine this holie feare, is, often to thinke and meditate vpon Gods fearfull iudgements, which he hath executed vpon sinners: for this will breed in our hearts a sense and awe of his Maiestie. As, to thinke, that God did not spare the Angels, being more excellent creatures, and far exceeding vs in glorie, and strength: but when they forsooke their place, that their Creator had set them in, and rebelled against him, hee cast them into hell, into ex-

treame and miserable torments: and keepes them fast linked and tied in chaines of darknesse for a wonderfull great addition of paine, for all their sinnes, at the last day. So vpon the old world, when they forsook God, and the law of God, and grew to bee earthly minded, and to set their hearts altogether on the world, nor regarding God, nor Religion: in this generall Apostasie and departing from God, he sent a generall flood, which did ouerwhelme and drowne them all, so that they could not escape his hand of iustice. So on Sodome and Gomorra, when they grew filthie, and prophane, and were full of idlenes, and abused the good benefits of God, he rained fire and brimstone from heauen, and deuoured them all. And in all times, when any Countrie or Citie, or particular person, set themselues to rebell against him, hee hath shewed himselfe terrible, by his fearefull vengeance and plagues vpon them. Thus the often and diligent pondering vpon the threatnings and curses of God, and the most certaine and fearefull execution of them vpon impenitent persons, will soften our hearts, and draw them more and more to stand in feare of this great God. And if wee will thus denie our selues, and our fleshly reason, and pray vnto God for his feare, and labour to kindle his feare in our hearts, by calling to remembrance his fearefull, iust, and terrible vengeance vpon those that haue not feared him: this will at length bring our prophane hearts to some dread and reuerence of Gods holy Maiestie.

But that we may not deceiue our selues, and thinke either that we haue not the feare of God at all, because we haue it not perfectly; or else, thinke that we feare him, when indeed we doe not, it is good that we consider some markes where-by we may rightly discerne of our state herein.

True notes
of Gods
feare,

One true note of the feare of God, is, to feare the Word of God: As *Esay* saith, chap. 66. 5. *Hear the Word of God, ye that tremble at his word.* As if hee had said, I would that all my hearers would profit by the word of God; which I speake vnto them: but I know that none will make vse of it, but onely those that feare him. As also the Prophet *Habacuck* 3. 16. said, that when he heard Gods threatnings, hee feared,

feared, and his belly trembled, and rottennes entered into his bones, and he was wonderfully dismaide and terrified. If then the threatnings of Gods word can terrifie vs, and make vs tremble, and afraide to doe those things which hee hath forbidden, or, if wee haue committed sinne, they make vs confesse it, and humble our soules before God; this is an vndoubted token of the feare of God. But if thou sayest, thou fearest God, and reuerencest the maiestie of the most high, and yet carest not for his Word, though it threaten neuer so much, nor for his iudgements denounced by the Ministers: it is most sure that thou hast no feare of God in thy heart. According as God complaines by the Prophet *Amos*, that if the Lion did roare, all the beastes of the felde would tremble: but they were more beastlie then beastes, and so senselesse, that let God roare, and roare againe as long as he would, yet they cared not, nor were afraide at all. So that the beaists stood more in feare of the Lion, then they did of God. If wee heare the threatnings of God denounced powerfully against couetous, and deceitfull, and cruell persons, against fleshly minded men, who only seeke for earthly things; if wee did heare these threatnings, and beleue that they were true against vs, how could we chuse but tremble and feare?

But herein most men bewray their shamefull hypocrisie, that, if a great man, some King or Prince did threaten that they should bee cast in prison, and there lie all their life, or that they should bee put to death, they would shake euerie ioynt, and shew their feare in their face, so that no man could make them merry in such a case, but they would lament bitterly: but let God threaten and protest that hee will curse them and damne them, and cast them into hell for euer; they are not a whit afraid, they can go about as cheerefully, as though there were no danger: yea, they will make oftentimes a mocke and scoffe at these iudgements. What a plaine and palpable dissembling is this, that men will pretend to feare God aboue all, and yet will be much more afraide, if a man doe but threaten to turne them out of their house, than if God threaten to exclude them out of heauen?

that one angry word of their Landlord will feare them : but 20. threatnings out of the Scriptures of God, will nothing moue them, nor worke vpon them. By tying our affections to the Word of God then, wee way set our affections to God himselfe : either in loue (for he that loues Gods Word most, may assure his soule that he loues God best) or in feare : for he that most trembleth, and is most humble at Gods threatnings, hee carrieth the greatest reuerence toward God himselfe : as hee also, that puts greatest confidence in the promises of God, doth most faithfully trust in God.

3
Prou. 3. 7.

Dan. 3.

Another sure marke of this true feare, is, that it will cause one to depart from euill : so that he will not only confesse and say, Indeede it is naught, and it is my fault, and my nature, and I would I could leaue it : but it will worke a separation betweene sinne and the soule, so that hee will depart from euill, what danger soeuer ensue vpon it, and will not be allured by any reward to commit sinne. In what measure the feare of God hath seasoned the heart, in the same measure it will worke a forsaking of iniquitie. As wee see it plainly proued by the example of the three children. The case stood thus with them, that either they must bow to the filthy Idoll, which was before them, or burne in that flaming furnace, which was prepared for him that would not. Either they must purchase and procure the wrath of God, or suffer the wrath and displeasure of *Nebuchadnezzar* : but hauing the feare of God within them, it gaue them courage and boldnesse, that they feared not *Nebuchadnezzars* threatnings, and power ; but stood resolute for the cause of God, and shewed the King plainly, that they would not dishonour God, neither in hope of his fauour, nor for feare of his anger. If God would, they knew that he could deliuer them : if he would not, yet this they let him know, that they would not incurre Gods displeasure, and danger of euerlasting death, for feare of any bodily death.

But, on the contrary side, so farre as any man hath not the feare of God, but feares man more than God, they will vpon euery

every occasion runne to euill. As if one bee in some fault, that he thinks he shall bee punished for, then hee will helpe himselfe by lying, and thinks that hee hath made a very good shift, if he can escape by that meanes. This is to make man a God, and God an Idoll; when one will seeke to make the face of man gentle, by making Gods face angrie, and frowning. So they, that, when they bee in some distresse, and need by pouerty, will venture to helpe themselues, by breaking Gods Sabbath, and taking time from his worship, to labour for their owne gaine: this is plaine, that they feare the feare of the wicked, and do not make God their dread, for if they did, it is most sure they would depart from euill. So, he that feareth God, no hope of promotion, or outward benefit can make him consent to wickednesse. As *Ioseph* Gen. 39. 3. might in likelihood haue been a great gainer, and gotten much promotion, by yeelding to the wicked filthy allurements of his mistresse: yet, hee would not giue the least marke of consenting, because he was afraid to sinne against God. So *Esay* 51. 12. *Who art thou, that fearest mortall man,* that must be giuen to the wormes, and forgettest thy God, that did spread out the heauens?

The great feare of mans power ariseth from the forgetting of GODS infinite power. When one is in such a terrour of man, that is but dust, and cannot defende himselfe against the Wormes, but they shall creepe in his bowels, and eate vp his heart: it comes from hence, that one doth quite forget that there is such a God, as was able to make heauen and earth of nothing, and that hath grieuous iudgements laid vp for sinners; and that indeede hee feares man, and will rather be seruile to him in sinne, to auoid his anger, than obedient to Gods holy will, to escape his indignation. Therefore in the *Rev.* when he reckoneth vp a great Rev. 21. 8. rabble of reprobates, & the whole hoast of damned sinners, hee puts the *fearesfull* in the fore-front, and makes them the Captaines and ring-leaders of all the rest. Those which bee fearesfull, and not fearesfull; that be not fearesfull to displease God and breake his law, but herein very audacious, and presumptuous: but for any good seruice of God, they be afraid

to do it. They be afraid to keepe the Sabbath, or go to heare Sermons, lest they should be counted too precise: they will not serue God, lest their old acquaintance & friends should forsake them, and their neighbours should iest and laugh at them. This dastardlinesse, and coldnesse to do good, but courage and readinesse to do euill, shewes plainly that they be void of the true feare of God. For if men do but hold vp the finger, and the most abiect and basest person in a Countrie do but speake a word, he may allure and perswade them to riot and intemperancie, and to commit such other hainous sinnes, which they haue promised to forsake, and God hath threatned to punish. The third and last note of the true feare

3
Psal. 112. 1. of God, is, to delight in Gods Commandements, and walke in his waies, as hee saith, Blessed is the man that feareth God, and delighteth greatly in his Commandements. Hee that hath no delight to walke in Gods waies, but in his owne, and hath all his pleasure in talking of his commoditie and profit, not of the Word; as though himselfe were the god to be obserued, and lust had the soueraignie and command of his heart, and not God: such haue not the feare of God. But if one delight to conserue of Gods law, and take his greatest comfort in speaking, and thinking of his Commandements; such a none may conclude with himself assuredly, that he hath that feare of God in his heart, which will bring him to euerlasting life.

Hence then the best man in this world may learne to confesse his weakenesse, and to acknowledge his wants and defects in this behalfe: for that so much feare of death, povertie, disgrace, and of men, shewes a great want of the feare of God. This trembling at mens threatnings so much, and at Gods threatnings so little, that is in all men by nature; the great feare of losing earthlie thinges, and the little feare of losing heauenlie thinges; the much delight wee haue in matters in this world, and the little delight in the law of God, testifieth to our faces and sheweth plainly, that wee haue but a very little sparke of the feare of God.

These wants we must see, and confesse, and runne vnto Iesus

sus Christ, that made a perfect and absolute satisfaction, that he might supplie our imperfections: and then of his fulnes we shall haue enough, to fulfill that wherein our selues come short.

The next and last dutie, required in this first Commaundement, is to trust in God with all our hearts, to put our full confidence in him, and relie wholly vpon him, and him alone. This is commanded, *Prover. 3.5. Trust in God with all thine heart, and leaue not to thine owne wisdom.* Though thine owne reason tell thee, Now, that I haue great prosperitie, and the World at will, I shall bee safe: yet trust not to that, but make God thine onely stay. So *Ierem. 17.7. Blessed is that man that trusts in God, and makes him his stay: for hee shall bee like the tree planted by the water side.* He shewes that hee that trusts in God, shall be blessed of God, and shall be still in a flourishing estate: what euer heate, that is, stirres or alterations, and changes other men seele, hee shall continue well and bee alwaie fruitfull. And indeede this is the onely happinesse of a Christian, To bee fruitfull in good workes; and this is the misery of all miseries, To bee barren in good workes. That pincheth the heart, and is a scorching heate: but so long as one trusts in God, hee shall be kept in the spring, there shall be no winter, nor fall of the lease vnto him. Faith makes a perpetuall spring time. For so saith the Prophet, *That his lease shall be ever greene.* So further he saith, *Psal. 37.4. &c. Trust in God, and hee shall gine thee thine hearts desire.* He that would haue what hee can wish or desire, let him trust in God: for this intitleth him to all Gods promises, yea, it giues him interest in God himselfe: and hauing him, he can want nothing.

The meanes whereby wee should come to this trust in God, is, to meditate in his power; to know that he is able to helpe vs, though we haue all the world against vs; and contrariwise, that vnlesse God do helpe vs, all the world, and all the helps in the world, shall be no furtherance to vs.

Then also to consider the experience of his mercie, that he hath deliuered other of his children; when they were in as great necessitie, and were drunken with gall and wormewood,

To trust in God.

The first meanes to attaine to a sure trust in God.

wood, with sore and grievous afflictions; he hath made them sober with true comfort and consolation. These meditations often arising, and nourished in our hearts, will bring vs at length to leane to him, and build only vpon him, who is our sure and vnremouable foundation.

Pse 1.

The vse of this, is to teach vs, to get confidence and trust in God, that so we may haue our hearts desire, and may alway flourish; that though heate come, though temptations and calamities befall vs, and all things seeme to bee tossed vpside downe, yet, we be in safetie. For no man is hurt, till distrust and vnbeleefe hurt him: if the soule be not hurt by vnbeleefe, all other things are so far from hurting vs, as that they shall doe vs great good. Now, some of the markes, whereby we may know that we do in deed, and not in word only, trust and relie vpon God alone, are these.

Notes of
true confidence.

The first is, to vse all good meanes faithfully to serue Gods providence. No man is more diligent in putting all good meanes in practise, than he that hath a most constant and firme faith in God, as wee see that in *Jacob*; hee had a promise, that he should preuaile with men, sith he had preuailed with God; and should not now bee called *Jacob* any more, one that takes man by the heele, but he shall bee called *Israel*, one that so wrestleth with God, that he preuaileth with him. When *Jacob* receiued this promise, and did fully trust in God for his deliuerance, yet hee was not slacke in vsing all meanes that might pacifie *Esau*. Nay, who could haue vsed more wise and good meanes then hee did? but still honest meanes. For forthwith hee sends him presents to assuage his wrath, and sendes them not all together, but sets a distance betwixt one, and other: that so this pause might make him to digest them the better, and his wrath might by little and little go out: otherwise the flame might haue been so great, that it would haue made him deuoure and consume al, if they had come to him all at once. And then he bids them all to do obeysance, and call him, my Lord *Esau*; in great wisdom and discretion: for, giue a couetous man wealth enough, and an ambitious man honor enough, and you may leade them whither you will.

Genes. 32.

Likewise

Likewise *Paul*, when God had promised to bestow vpon him all that were in the shippe, hee would not neglect the meanes : for when the Mariners would craftily haue gotten themselves away in the boate, hee suffered it not, but telles them, that if they went away, they should be all drowned, as they should indeed. For as God had appointed to saue all, so hee had appointed to saue them all together, and by their staying together, one to helpe another. So for our feeding, he that would say, he trusts that God would feede him, yet would not stirre his hand to put meate into his mouth, all men would say that he countèrfaited : for hee that trusteth that God will feede him, will eate that meate which God hath appointed for his nourishment. So, that man which hopeth for a croppe, will not sit at home and be idle : but hee, that trusteth that God will giue him a good haruest, will be diligent in seed-time, and performe other points of good husbandrie ; and hee, that vseth this in conscience to God, sheweth, that hee doth trust in God. So for the soule : if you say, I trust God will giue me euerlasting life, then you will pray, then you will heare the Word, then you will meditate vpon the Word, and receiue the Sacraments : otherwise, if you will persecute the Ministers of God, and be troublesome to those that teach you, and bee carelesse of all Gods ordinances, these words bee but winde, you doe not trust that God will saue your soule, what euer bragges you make. And in truth, though there bee many among vs, that say, they hope to bee saued as well as the proudest (as they that be proud, alway thinke others as proud as themselves) yet they doe but deceiue their owne hearts, they haue no faith in God, for their saluation : for if they had, they would harken, conserue, and learne, and keep themselves vnspotted of this wicked world, and doe other things which God hath appointed, as meanes for our saluation : and hath no more promised to saue any without them, than that one should liue without meate.

A second note of this true confidence, is, Not to bee discouraged when we want the meanes. As when we haue them wee will not trust in them, so when wee want them wee will

not bee dismayd, if wee put our confidence in God; for the heart is neuer dismayd till the hope be gone: and if God bee our hope, then so long as he remaines, our comfort remains. But this is the miserable corruption of our nature, that if all these outward things be gone; then we sit downe discontented and discouraged, and thinke that our case is desperate, and we vndone: but if riches, and outward matters flow in, and wee have the world at will, then, as the rich man in the Gospell, we say, though not in word, yet in deede, *Soule take thine ease, now thou hast store laid up for many yeeres.* And why would hee giue his soule allowance to take it ease? Not because his heart was full of Gods promises, for that had been a good reason and sound reioycing: but because his barnes were full of corne: and this was to withdraw his heart from God. For whosoever promiseth himselfe the more safety for his wealth, makes an Idoll of his wealth, and sets it vp in the roome of God.

Therefore *Iob* proueth by this, that hee did trust in God, for he did not reioyce in his goods, hee was not glad that he had much gold, and many cattell, and grounds, for he knew that God did not loue him one iot the better for that: and all his wealth could not keepe one crosse from him, or prolong his life one minute of an houre, and therefore he did not much reioyce to see these things come in by heapes: and so when all was gone, he had soone made his accounts, *God hath giuen, God hath taken, blessed bee the name of the Lord.* When I had them, I was not the better, I did not trust in them; and therefore now they are gone, I am not much vexed: it was no part of my happines to haue them, neither is it any part of my misery that I haue so suddainly lost them. But this our discouragement, & murmuring, when we want the meanes, shewes that we trust not in God, but in them: for if we liue at Gods finding, who must provide for vs, but he? *No mans life consists in his riches,* saith Christ. If God be our Father, and vndertake to maintaine vs, why are wee not content with his promises? What though he keepe things in his owne hands? it is because wee know not how to vse them. But this is the matter, wee would bee our owne gods (as it were) and

Iob 31.34.

Iob 1.21.

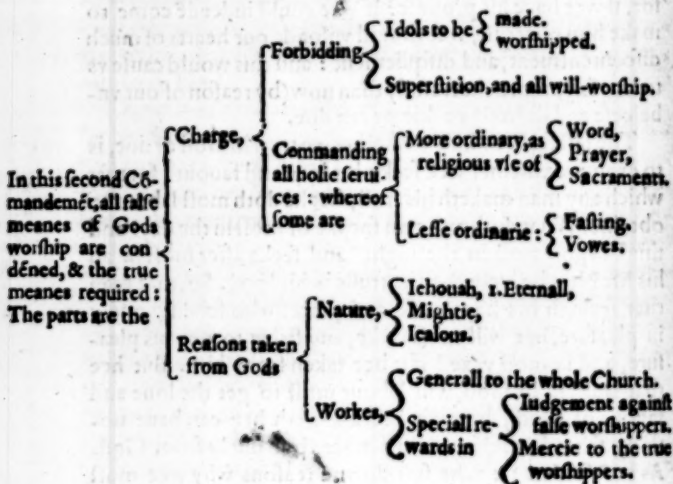
and liue at our owne finding: And in this case wee bee farre more foolish than our children: for they doe not trouble themselves to thinke, How shall I bring the yeere about? how shall I get prouision for the next yeere, or what if ill weather come? &c. But they are merrie, and fresh, and think not vpon these matters, but make account that their parents will see them prouided for, and not suffer them to want any thing: and therefore when they need, they go to them, with hope, and haue successe accordingly.

Should not we doe so to God, if we did in truth (as we say we doe) account him to be our Father, and trust in him, and giue at least so much credit to him as our children doe to vs? why should not wee thinke our selues sufficiently prouided for, if wee haue his promise? If wee could indeede come to make him our trust, wee should vnloade our hearts of much discontentment, and disquietnesse: and this would cause vs to liue farre more cheerefully than now (by reason of our vnbeleefe and distrust) we doe, or can doe.

The last signe to know whether we trust in God or not, is to examine whether wee seeke his loue and fauour: for that which any man maketh his trust, that he doth most labour to obtaine. What doth any man speake of most in the day? and thinke vpon most in the night? and seeke after most in all his life? If it be lucre, then he trusts in his lucre. So, that man that seeketh his happinesse and placeth his felicitie onely in pleasure, hee will most seeke, and strue to get his pleasure, and is most vexed if it bee taken from him. But hee that trusteth in God, will labour most to get the loue and fauour of God, because hee knoweth hee can haue nothing from himselfe, or any other, but onely from God. As in *Psal. 62. 1. 2.* he sets downe reasons why wee must not trust in man, nor riches, nor in any outward thing: for, *Power belongs vnto God,* and mercie belongs vnto God, and he will reward euery man, not according to his wealth, or friends, but according to his workes. All the men in the world, and al the riches in the world haue no power to help vs, vnlesse God put it in them; for all power is his own. And so for mercie, there is no compassion in any man or Angell, which

which they haue not from God: they cannot shew vs any kindnesse, and if they doe, wee must confesse that it comes from him. Since then, all power is reached from Gods hand, and all mercie is deriued from him, that nothing either can helpe vs; or if it could, yet would helpe vs, but so farre as he puts both the power and will vnto it: therefore they that beleeue this, cannot but seeke Gods fauour: for then they are assured that nothing can be able to hurt them. Yea, God can make all things (so farre as is profitable) willing, and readie to doe them good.

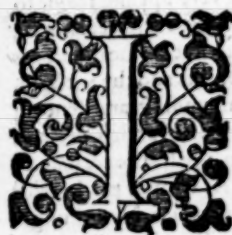
The second Commandement. Exod. 20. 4.





The second Commandment.

Exod. 20. 4. *Thou shalt not make to thy self any graven Image, nor the, &c.*



In all which wordes, is shewed by what meanes wee must worship God: namely, not after the inventions of flesh and blood, but according to the direction of his holie word. And here is set downe a prohibition, forbidding vs to make any Image, to represent God, or to helpe vs in his worship, or to haue

Images
forbidden
either of
God, or to
helpe his
worship.

any superstitious or will-worship thereby to please him the better. The reasons ratifying the prohibition, are drawne, partly from the nature of God, that he is *Iehonah*. First, one, and the same for ever in all his attributes and actions; and a *strong God*, (for so the next word signifies in the original) and therefore perfectly able to saue and destroy; and a *jealous God*, louing chastitie in his Spouse, with a most seruent loue, and abhorring spirituall whoredome, with most extreame hatred. Partly from his workes, first generall to the whole Church, as taking them for his peculiar people, and marrying them to himselfe, which is implied, in that he calles himselfe their God. Secondly, from his speciall rewards, both in iudgement against false worshippers, whom hee will grievously plague, in themselves, and in their seede, *to the third and fourth generation*: And also in mercie to the true worshippers, whom he will wonderfully blesse, not only in their owne persons, but also in thousands of their religious posteritie.

Thou

Thou shalt not make to thy selfe any graven image, nor the likenesse of any thing in heauen, &c.

Dott.
Mans nature is prone to idolatrie and superstition.

First, in that God sets downe this Commandement so largely, so plainly, and in so many words, he shewes how exceeding readie we are to fall to the breach of it. Hence we may gather this generall doctrine, That our nature is wonderfull prone to Idolatrie, and we are very apt and readie to worship God falsely and superstitiously. For if it were not so, why would not he content himselfe to bee as short here, as he is in most of the rest? But we see, for this and the Sabbath, how amply hee sets them downe, mounding and fencing them, on euery side, with strong reasons: which declares that he knowes vs very willing, vpon the least occasion, to breake out from keeping of them. As we may marke: first hee saith; *Thou shalt make to thy selfe no image.* None? might some carnall man say. Indeede wee will make no image of any earthly thing, for that is too base to represent God: but for heauenly things, they bee more excellent. Therefore to preuent this, God shuts out all excuses, and saith, that no man must make the image of any thing, *in heauen, or earth, or sea,* or in any place whatsoever. But yet flesh and blood would shift and say, Indeede it is true, we must make no resemblance, or image, or peece of an image, of any thing, to that intent to giue any diuine worship to it, and honour it as God: but wee honour them with an inferiour worship, reseruing the chiefe and highest to God himselfe. Nay, saith God, *Thou shalt not bow downe to them, nor worship them.* Neither giue them the greatest honour, nor the least honour, nor any honour at all. So that God meets with euery objection; that our flesh might haue no pretence of breaking this commandement, lest vnto it.

Then the grieuous threatning, that God vseth, to terrifie men from it, shewes that they are readie and willing to bee drawne vnto it, and that there is a strange pronenesse and inclination in euery mans nature to this sinne of false worship. So, *Dent. 7. 25. 26.* God labours with the people of Israel there,

there, that when in the land of Canaan, they met with Idols, couered with gold & siluer, they should not couer or touch one parcell of the plate, or meddle with it: for if they did, it would insnare them, and make them remember the Idoll, and from remembring, fall to liking, and at last to worship it. Therefore it is an abomination to God, and hee that will keep a piece of gold of the Image, it is the next way to make him a worshipper of the Idoll.

This appeares also by the examples of the children of Israel, which were the Church of God, and the seede of *Abraham*: for all the world beside were heathenish, and the whole earth was ouerflowen with a sea of Idolatrie. But these Israelites were but a while among the Egyptians: and wee see how soone they were infected with their disease. But when God had puld them out of that hell of the world, which was so full stuffed with all such abomination, and brought them into the wildernesse, where they were alone, and no people else to prouoke them to it: yet, when *Moses* that restrained them, was away but fourtie daies, they tooke libertie, and the lust that had been smothered by his presence, now braist forth, and they gaue themselues and their best Jewels to the erecting of an Idolatrous Calfe. And after, when God had brought them into the land of Promise, and they had been there a while, they could no sooner haue any little time of ease and prosperitie, but presently they ranne a madding after the Idols of the land: so that God was faine, almost continually, to keepe them vnder with affliction and trouble. And after when *Dauid* and *Salomon* had reigned many yeeres, and most faithfully established the pure worship of God: it might haue been thought, that in that space, all reliques and remembrance of Idolatrie had been quite banished and swept away, so that no man should euer haue perswaded them to that course againe. But no sooner had *Ieroboam* departed from the house of *Dauid*, and set vp the two Calues, but without any stay, the whole tenne tribes, generally, became worshippers of Calues: so that these infectious Idols, which hee set vp, did them more harme, then all the good examples and instructions, that were in the daies

of *Salomon* and *Danid*, could doe them good. And when *Rehoboam* had a little ease, he began to set vp Idolatrie, and the people readily yeelded vnto him, so that both *Israel* and *Iudab* were quickly ouerrunne and polluted with that false worship. And after, when *Hazekeiah* came and stood for the seruice of God, and so neere, as he could, swept out all monuments of Idolatrie from *Iudab*: yet shortly after, when *Manasses* came vp, the people were turned the wrong way againe, and more mad than euer before; for then hee would kill all that would hold vp their heads for Gods true worship, and not to yeeld to his inuentions: so that he filld Ierusalem with innocent blood, from corner to corner.

The like might wee see among our selues in Poperie, no wall, or window, or house, or Church, which was not full of Images: for when God withdrew the light of his spirit a while, all was ouerwhelmed with Idolatrie, so prone is our nature to this spirituall whoredome.

¶ *¶* 1.

To auoide
all meanes
that may
entice vs to
Idolatrie.

The vse of this, is, to teach vs to auoide all meanes and occasions, that may draw vs to this hainous sinne. In which thing, when *Salomon* was not very circumspect, but would marrie with superstitious Wiues, how quickly was he ouertaken with their superstition? Wherefore, if wee haue any care of our selues, and to keepe our selues from Idolatrie, let vs beware of the companie of Idolatrous persons, and reading their bookes. For as an honest and chaste Woman cannot be long in the companie of Adulterers, but she shall be stained with their impuritie, and get some blot by their filthinesse: so it is impossible, that one should conuerse with Idolaters, and not receiue some taint of their superstition. For as an Adulterer will first strue to draw the Wiues minde from her Husband, by accusing his gouernment and dealings, as hard and vniust, and afterwards endeouour to entice her to his owne lure: so it is with these spirituall adulterers: First, they will doe what they can, to bring vs in dislike with Gods pure seruice, and with his Ministers and Ministerie: (as indeede our loue to Christ, and his Word and Ministers, is not so hot, for the most part, but that a few idle clamorous and false accusations, will quickly coole it) and then,

then, having withdrawne vs from the true worship of God, we are easily caught, and perswaded to any thing: so that no opinion can be so phantasticall, and hereticall, but if the Author of it can bring vs out of liking with Gods seruice, and his Ministers, we shall be readie enough to embrace and follow it.

Therefore since our nature is so prone and inclinable to this sinne, wee must not thrust our selues into the companie or place of Idolaters, lest that which hath poysoned and infected others, may corrupt and infect vs also.

Further, this confutes the rash boldnesse of many, that (nothing considering their owne nature, nor the contagion and poyson of Idolatrie) dare say, that none shall be able to peruert, or make them worse: indeede many may say to their shame, that none shall make them worse. For howsoeuer it cannot bee, but some addition will bee made to their sinne, yet they bee so bad already, that they can hardly become much worse by any companie: yet many such there bee, so bolde that they thinke it a childish thing, to feare lest they should bee allured to Idolatrie or superstition. What? say they, should I bee so simple, as to bowe to an Image, or looke for any good from a stocke or a stone? But what say they of *Salomon*, was hee a foole? did he want wit? Nay, he was fild full of wisdom, and was beloued of God; yet when hee would be familiar with Idolaters, hee could not keepe himselfe, but hee was ouertaken with Idolatrie. So in 106. Psalm, from 35. to 39. verse, he shewes the cause, progresse, and reward of Idolatrie in the Iewes: They mingled themselues with Idolaters. What came of that? Then they learned their manners; and what then? that was their ruine. There hee declares, that they did not roote out Idolaters, as God commaunded them, but would grow in acquaintance with them, and by that meanes followed their waies, and manner of seruing GOD, till at length they became so zealous and so hot, as that they would offer their owne children to the Idols. Therefore this is not courage, in them that will not feare to goe into the houses of Idols, to looke on them and gaze on their ornaments.

They are not afraide to see and heare Masse, and such like things. Indeepe a vagrant and a runnagate, that hath nothing, cares not whither hee goes, it is all one to him, to goe by night or by day, to goe in the most theeuish places, as in the safest: not because hee hath more courage and strength, but because he that hath nothing, can lose nothing: So these vagrants and runnagates in Religion, that haue no pietie or feare of God, care not where they come, or what temptations they cast themselues vpon. But hee that knowes his owne frailtie and his nature what it is, and hath any thing to lose or keepe, will take heede into what places and companie hee resorts, lest hee take hurt and infection by them. For men must not thinke, that Ministers, and other faithfull professors, haue the least strength and courage, of any other, or are the most daftardly and weake men, because they will not willingly come into ill companie, and among ill persons, and heare ill words: but therefore it is, because they know the curse of God to bee on those that doe so, and feare their owne weaknesse and frailtie; and in this regard, as every one hath more vertue and godlinesse, so hee will beware of any thing that may hurt or infect him. So much for the generall, in that hee doth by so many words and arguments inlarge this Commandement.

Exod. 20. 5. *Thou shalt not make to thy selfe any grauen Image, &c. Thou shalt not bow downe to them, or worship them.*

We must
auoide I-
dols if wee
will auoide
Idolatrie.

IN that God forbids first the making, then the worship-
ping of Idols: we learne this doctrine, that he that would
auoide Idolatrie, must auoide Idols: as in the corporall ma-
riage, they that would auoide Adulterie, must auoide A-
dulterers. Therefore the holie Ghost himselfe saith, 1. Ioh.
chap. 5. *Beware of Idols*: meeting with a secret obie-
ction, that might bee made. Indeepe I hate Idolatrie, but yet
to haue Images to put mee in minde of God, that I trust is
no such perill. Yea, it is, for hee saith: beware of Idols: if
you will bee freed from Idolatrie, put away all allure-
ments, and inducements to it, And how dangerous and pe-
rillous a thing the verie Idoll it selfe is, and how quickly the
beholding

beholding of it, will set the heart on fire with Idolatrie, the example of *Amaziah* will sufficiently shew vnto vs: who, though hee was a man, that in the beginning of his raigne, walked outwardly in the waies of God, and for other matters shewed himselfe a good and valiant Prince, yet when hee hauing put the Edomites to flight (so that they were constrained to leaue their gods, and flie for their liues) when hee, I say, would, but looke on these Idols, hee was presently caught, euen by the very looking vpon them; though it seemed this might haue been enough to keepe him backe from worshipping them, because hee had euen then experience of their weakenesse, in that they could not helpe the Edomites (which serued them before) out of his hands, as after the Prophet telles him. For as the looking vpon an harlot will infect one with bodily vncleanenesse, so also the looking vpon an Idoll will pollute an ignorant and blinde heart with Idolatry, and bring it to confusion. Therefore *David* tooke another course, for when hee was following the Philistines, and had them now in chase, so hard, as they were driuen to leaue their gods; yet hee found a greater worke to be done then slaying his enemies; because hee knew, such was the corruption that was in his men and himselfe, as that these Idols might haue done them more harme then all the Philistines could: and therefore, that none might be infected and corrupted by them, he and his men tooke them all, and burnt them with fire.

1. Chron.
23. 14.

1. Chron.
14. 12.

But yet against this doctrine is objected, that Images bee lay-mens bookes, and serue to put vs in minde of God. But this objection God himselfe hath answered long ago shewing what an Idoll will put one in minde of, and what an Image will teach. For so it is in *Hab. 2. 18. What profaith the Image? the maker thereof hath made it an Image and a teacher of lies.* Where the Prophet telles vs, that Images bee teachers, and as they call them, lay-mens bookes: but what be their lessons that they teach? euen lies. And what get the Schollers of these teachers? euen the curse of God. For so he saith, *Woe vnto him that saith vnto the wood arise, and to the dumbe stone, it shall teach thee.* Yea, but, will some say, no

man will bee so foolish, as to say to the stone, arise. But indeed they do say so: for in that they kneele downe to them, and knock their breasts before them, and creepe vnto them: all this implieth, that they hope to speede the better for that wood or stone, and by that meanes to get themselues some good: and this is all one, as if they should say, awake, arise, and helpe. Wee would count him a foolish person, that would say, I will goe to yonder stone, and speake to it, and entreate it, that at my request, it would take some paines to do me good: but now whosoever goes to it, kneeles before it, kisseth it, offers a candle vnto it, or any such like, is even as absurd. For in so doing, hee shewes that he thinkes that stone can arise, and hath some power to blesse him, and stand him in steed, therefore God gives him his wages for his worke, and saith: he is accursed.

But how vnfit Schole-masters Idols are to teach any lesson in Gods seruice, and how vnable to put vs in minde of God, the Prophet *David* declares, when hee shewes, that they bee so farre, from resembling the Maiestie of God, as that they bee altogether vnlike to him, and farre inferior to a base man. For *Psalm*. 135. 15. hee saith, *The Idols of the heathen are silver and gold, even the worke of mens hands.* They bee but the worke of man at the most: and therefore, inferior, and lesse than men; for alwaies, the worke is inferior to the maker of it, whereas a teacher should bee superiour to the learner. Then hee describes them with a description, farre vnmeet for that which should resemble God; and put vs in minde of him: (saith hee) *They haue eyes and see not, eares and heare not, hands and handle not, &c.* and so (saith hee) *are all those that make them, and trust in them:* that is, hope by their meanes, to fare the better: think, by kissing, knocking and kneeling, &c. vnto them, to get any benefit. Idolaters, and Idoll makers, will you know what they bee? they haue eyes and see not, eares and heare not, mouthes, and speake not; they haue no vse of soule or bodie: for, if they had, they would neuer be so base minded as to hope for any good from stockes and stones, or looke to bee helped by them: And these bee the schollers,

that

that these schoolemaſters and these bookes doe make, they grow at length, to bee euen as blockish and foolish as the blockes and stones that they worship.

But heere may arise a further obiection. Did not *Salomon* make Cherubims in the temple, and did not *Moses* make the braſen Serpent? Why then should Idols and Images bee so odious vnto vs? To this wee may answer, that God forbids to make an Image to our selues: now *Salomon* did not make the Cherubims to himselfe, but to God, because hee had a Commandement and warrant from God, so to doe. So, for the braſen serpent; *Moses* made it not, of his owne minde, but by the direction of God; so that it was no more an inuention of man, than the Scriptures and Sacraments are: for hee was taught by the Lord how to make it, in what forme, in what place, and to what vse. So, for the Cherubims, they were appointed to signify, that God had his wings as it were spreade out, that whosoever would come to him in the Church, should finde protection and shelter from him, at all times. But this makes nothing for Idols, to worship God by them. For, because *Salomon* made an Image at Gods appointment, may wee therefore make one, at our owne pleasure? And if *Moses* set vp a braſen Serpent, by Gods direction, may wee doe the like, by the direction of flesh and blood? That followes not. But for that very Serpent that God had Commaunded to bee set vp, when men would looke on it with too great a reuerence, and had it in too great request, and honour, *Hazschiah* was so bold, as to pull it downe, and deface it: and this is written as a thing of commendation in him. Wee must make no Image to our selues therfore, but if God bid vs, then we must, for then we make them to God, and then if God say, who required these things at your hands? we may answer with comfort, thou diddest O Lord.

Now as the doctrine is true in generall, that all Idols must bee auoided and taken heede of, so they are most dangerous and damnable, and most to bee abhorred which are in greatest credite and estimation. As namely, first, such as

Wee may
not make
Images to
our selues.

are made to represent any of the three persons in Trinity, the Father, the Sonne and holy Ghost: and these, whatsoeuer presence and purpose man hath in setting them vp, are simple euill. Therefore *Dent. 4. 12.* Moses tels the people, that when God came purposely to manifest his power neere vnto the, and to speake in their eares, yet he shewed no Image or resemblance of himselfe, but they heard onely a voyce; for which cause hee warnes them, that they should not in any case goe about to make any Image, whereby to represent God vnto themselves. So *Isay 40. 18.* *Whereunto will ye liken mee: what similitude will ye make of me?* There he shewed that the cause of making Images to resemble God, is, for that men do not conceiue of him, & his greatnesse, so as they should. For if heauen and earth, and all things therein bee compared to him, they are not only nothing, but lesse than nothing; and therefore what thing can they finde to set forth his Maiestie? What comparifon is there betwixt a spirituall substance, and a bodily? betwixt an infinite thing, and that which is finite; betwixt him that containes all things in himselfe, and that which is lighter than vanitie it selfe?

Therefore it is a most blasphemous debasing of his Maiestie, to goe about any such resemblance, and is so farre from lifting vp our hearts vnto him, that it drawes our hearts downe from him, making vs conceiue carnally of him, as of those things, which wee see with our naturall eyes. If wee should see a man bow downe to snakes, and toades, and the most contemptible creatures, affirming that hee yeelded them this worshippe, in honour and reuerence to his Prince, because these did resemble him; were hee not to bee condemned of great abuse, and dishonour to his Prince? For these base and vile things are no way fit to put vs in minde of our honourable Soueraigne. What can you finde no better thing whereby to represent your Prince, than a toade? Now there is a thousand times more agreement betwixt the mightiest man, and a toade: than betwixt God and an Idoll. For a toade is a creature of God, as well as the greatest Potentate: but an Idoll is the worlde

worke of mans fingers, and an inuention of the diuell. A
 toade hath life and sense, wherein it something resembles a
 man : But to set God out by an Idoll, him, that is life it selfe,
 and giueth life, sense and motion to all, by that, which is void
 of all life, sense and motion : him, that is infinite in wisdom
 and power, by the workmanship of a weake and foolish
 man ; what a shamefull, and horrible impietie is this, against
 his heauenly Maiesty ? But heere some obiekt, that indeed,
 God the Father and the holy Ghost bee meere spirits, and
 cannot bee represented by any thing : but what say you of
 God the Son ? He tooke vpon him the nature of Man, may
 not one make an Image of him ? But can we make an Image
 of Christ, vnlesse we leaue out the chiefe part of him, which is
 his diuinity ? For it is the God-head vnited to the manhood,
 that makes him to be Christ. What were that then, but to se-
 parate those things, which God hath ioyned vnseparably to-
 gether ? which is accursed. And in so doing, what difference
 do we make betwixt Christ and the thiefe, that hung on the
 Crosse with him ? Therefore this is an absurd and wretched
 resemblance. But if we would see an Image of Christ, looke
 vpon poore Christians, that walke vp and downe amongst
 vs ; for they be flesh of his flesh, and bone of his bone ; and
 in them is a liuely resemblance of him, and they haue a body
 and a reasonable soule, as he hath, and the graces of his spirit
 in them. But for the Idoll, he that will say, hee can be better
 put in mind of Christ, by gazing on a picture painted on the
 Wall, or an Image hanged vp in some place, than by looking
 on poore Christians, for whom hee shed his blood, and in
 whom he dwels continually by his Spirit: he shewes himselfe
 to be as blind and ignorant as his Idoll. Sith then, Christ is
 both God and man, and the maine thing that makes him
 Christ, is his God-head, let vs know that it is a wicked thing,
 to make an Image of Christ, seeing that we can no way re-
 semble that which chiefly makes him Christ. But would we
 see Christ crucified before our eyes, and withall be made par-
 takers of the merit and efficacy of his death and passion ?
 Looke vpon him in the Ministerie of the Word and Sacra-
 ments, and there wee shall not onely behold him, but
 also

Christians
do most fit-
ly resemble
Christ.

Galat. 3. 1.

also enioy a blessed communion with him.

The Masse, masse: wherein men seeke not a representation of God, but an Idoll. a transubstantiation of him, and vnder take to turne the corruptible creature, not into the Image (as the Apostle chargeth the Gentiles, *Rom. 1*) but euen into the nature and substance of the incorruptible God.

Popish crosses are Idols.

A third Idoll of this sort, is the Popish Crosse: vnto which, diuine worship by the Papists is ascribed, and from which, wonderfull holinesse and protection is expected, and by which, themselves and all their seruices are (as they thinke) sanctified. As, in the Lords Supper, the bread is stamped with the signe of the Crosse, and both bread and wine are crossed by the hands of the Priest. So likewise in Baptisme, such confidence and trust was put in it, that they thought their children were not sufficiently baptized, vnlesse they were also crossed.

Thou shalt not bowe downe to them, nor worship them.

Distr. Gods seruice may not bee communicated to a nyether.

IN that God forbids to bowe downe to Images, or worship them, we learne, that the Lord will haue none of his seruices, communicated to any other. It is a speciall prerogatiue annexed to his diuine name, and nature, to be seruued alone. And as none can bee matched with him, in his workes: so none may be partaker with him, in his worship. *Isay 42.2. I am the Lord, this is my name, and my glorie will I not giue to another, neither my prayse to grauen Images.* If his Saints, and Angels, and best seruants, might haue no portion of his honour, much lesse will hee endure it to bee yeelded to his ytter enemies, euen to Idols and Diuels. *1. Corinth. 10. 20.* Now the seruices, which are denied vnto them, are these. First, prayer: according as the Prophet saith, *Psalme. 44. 21. If wee haue forgotten the name of our God, and holden vp our hands to a strange god, shall not Gods search this out? &c.* Where the ma of God shewes plainly, that none lift vp their hands, that is, make any prayers to a strange god, till first they

they haue cast off all regard of the true God. And as they, by their remembrance of their Idols, grow vterly to forget God: so it is certaine, that notwithstanding all their shifts and windings, God will search, finde out; and plague them.

But our aduersaries will obiekt, that they doe not call on strange gods, but they pray vnto Saints and Angels to sollicite their cause, to the true God. But heerein they robbe Christ of his glorie, whose office it is, to be the only Mediator. For to him alone pertaineth the worke of intercession, which hath performed the worke of redemption: according as it is written 1. Iohn 2. 1. *If any man sinne, we haue an Aduocate with the Father, Iesu Christ the iust: and he is the reconciliation for our sinnes, and for the sinnes of the whole world.* Where, the Apostle shewes, that he is fit to pleade, and intreate for vs, who hath made perfect satisfaction in our behalfe, agreeable to the saying, in Romans 8. 34. *It is Christ, which is dead, or rather, which is risen againe, which is also at the right hand of God, and maketh request for vs.* Therefore they that seeke any other Aduocate, besides Christ, shew euidently, that they beleue that Christ either wants power, and so needs these helpers: or else that he wants loue to his Church in earth, and therefore had need to be perswaded to his dutie, by the Saints in heauen. But since, he beares such an infinite loue vnto his people, as makes him of all others, most readie to heare and helpe; and also hath all sufficiency in himselfe, perfectly to saue all those, that come vnto him: then they grieuouſlie sinne, who leaue this fountaine of liuing waters, and seeke to such Cesternes that can yeeld no water: And as they doe greatly derogate from Christ heerein, so they doe in truth most impiously, make gods of the Saints, whom they call vpon: because inuocation is a seruice, onely belonging vnto God, *Romanes 10. 14.* wee must call vpon none, but him, in whom we beleue. Now we must beleue only in God, therefore wee must pray to none, but to him alone.

Christ the
only Me-
diator.

Ier. 2. 13.

Wee must
pay to
God onely,
and why.

Also, when wee pray to any, wee professe, that wee beleue, hee is able to heare all that call vpon him, in all places,

places, at the same time; and therefore it is necessary that hee must be present in all places at once, and so consequently be a God.

Lastly, he that is prayed vnto, must know and search the hearts of those, who crie vnto him: otherwise, hypocrites might speed as well, or better, many times, than Christians, for they can giue as good words, and make as faire shewes outwardly as others. But God onely knoweth the heart, 2. Chron. 6. 30. Therefore to pray vnto Saints and Angels is, in truth, to ascribe a diuine nature vnto them, and to make gods of them.

To sweare
by God
only.

Secondly, God will haue vs to sweare by none but himsele alone. *Ier. 5. 7. How shall I spare thee for this? thy children haue forsaken me, and sworne by them that are no gods.* How soeuer these are esteemed small sinnes, to sweare by the Masse, Crosse, or such like, yet the Prophet chargeth vpon them, that such swearers are forsakers of God; and withall threatens against them, that how-euer they escape the hands of men, yet God will not spare them, but be auenged on them. And iust cause there is, why they should be so reputed, and proceeded against. For in swearing by Idols, we ascribe vnto them, knowledge to search into secrets, and find out the hidden truth and false-hood; iustice to cleare the innocent, and condemne the guilty, power to reward the righteous, and to punish the wicked, according to their owne wickednes.

Valawfull
to dedicate
set-dayes
to Saints.

Thirdly, to dedicate set-dayes and times to the honour of them, either by feasting, or fasting. As *Hosea 2. 13. I will visite vpon her the dayes of Baalim, wherein shee burnt incense to them, and shee decked her selfe with her eare-rings and Jewels.* But it might bee asked, what great fault was in all this? It is answered in the next words, They haue followed their louers, and forgotten mee, saith the Lord. And as common experience prooues, that all they, who stand most for superstitious Holie-dayes, are the greatest prophaners of the Lords Sabbath, and contemners of his Word. The speciall worshippe that was yeelded to the golden Calfe in the wilderness, was the celebration of the Festiuall day: as the Apottle saith, *The people sat downe*

1. Cor. 10. 7.
Exod. 32. 6.

The second Commandement.

71

to eat and drinke, and rose up to play. And this is reckoned as one of the most grievous sins of *Jeroboam*, that he had forged out of his owne heart, a solemne feast to the Calues, 1. King. 11. 32. 33.

Seeing then the worshipping of Images is the worshipping of diuels, as is said, *Psal. 106. 36. 37. They served their Idols which were their ruine: yea, they offered their sonnes and their daughters vnto diuels.* (For hee that doth Gods worke, he worships God, and he that doth the diuels worke he worships the diuell.) And seeing al Idols be condemned in Gods seruice, because they haue no warrant from God, and hee hath not appointed any signification of them: this serues for the reproofe of all those that haue bowed downe vnto them, kissed them, or vsed any homage vnto them. For in *Esay 66. 3.* he sets downe this as a note of an vnregenerate man, *to blesse an Idoll*: one neede goe no further for the note of a wicked sinner, than if he blesse an Idoll. For by worshipping it, in this Commandement, hee meanes not to accompt it as God, but to thinke that by any reuerence done before the Idoll one shall get some helpe, and that this shall bee a meanes of good to him: to doe this, is spirituall whoredome: For so in *Esay 42. 8.* *I will not giue my glorie to another.* One had better therefore die the death, than vse any bodily gesture of reuerence to an Idoll. And this the three children knew full well, in *Daniel*. For when the King commanded them on paine of death to fall downe, hee did not bid them bend their soules, but onely their bodies, yet they would not. One would haue thought they might haue done that, and yet haue reserued their hearts vnto God. But they knew, that if they had defiled their bodies with the least bow, it would haue drawne Gods curse vpon their soules and bodies: and therefore they durst not yeeld vnto it.

Seeing then this is a spirituall whoredome, those that haue done it, must repent for it, and know that they haue infected their soule with a damnable sinne, for which if they doe not throughly repent, it is sure, that when time and occasion shall serue, they will fall to it as freshly as euer before.

For

17e 1.
Worship-
ping of I-
mages must
be repen-
ted for.

Dan. 3.

For then, it is not the feare of God that hath repressed it; but the positive law hath a little restrained it: which if it be remoued, their lust will breake forth as much, as in former time it did; as it was seene by the Israelites in the wilderness. Therefore those that haue committed it, must be truly humbled for it, and labour for assurance of pardon. And though men will say, they did it of a good intent, in a good meaning, and in loue to Christ: yet all these excuses will not serue the turne. It were an ill excuse of a wife to say, shee loued her husband exceedingly, and therefore in his absence shee must haue others, to seee them, and looke on them, and embrace them; and all this in loue to her husband. The husband would scarce thinke well of this loue, yea, it would be most abominable vnto him. And it is much worse to kisse an Idoll, and bowe downe to it, and then say, it was for loue to Christ.

Therefore, also we must labour to get the true and sound knowledge of God, out of his Word, and a seruent loue of him. For, till then, a man is in danger to fall to Idolatrie. But if one see Christ in his Word, and know his spirituall properties, then hee shall say, as the Church, in Hos. 14. 8. *we haue wee to doe any more with Idols? wee haue heard God, and serue God.* For then wee shall see better and more excellent things in him, then can be found in any Image. But till this knowledge be obtained, wee are not well fenced against Idolatrie. As in the naturall mariage, the wife is sure from adulterie, if she loue her husband, but till then, she lies open to adulterers: So stands the case betwixt Christ and vs: Then are we safe from Idols, when wee haue gotten a seruent loue of Christ. Many will boldly say, What? Bow downe to an Idoll? kneele to a stock or a stone? sure I shall neuer doe it. But as good as you haue done it; and what cause or reason haue you to thinke you shall not? Haue you seene Christ described in the Word? Haue you felt him, and receiued his bodie and blood in the Sacraments? If you haue beheld his excellent beautie in these meanes, you will abhorre an Idoll, as an vgly thing: and if your soule loue Christ, and finde him in these things, you will neuer fall to this filthinesse, but

but loath and detest it. But if this knowledge and loue be wanting; you are in continuall daunger, to runne to spirituall whoredome, (whatsoever you can say now) if occasion were offered. Thus much for the grosse and direct breach of this Commandement, by making or worshipping Images.

The third breach of it, is superstition: when one doth not goe to stockes and stones, but yet vseth those waies and inventions, in worshipping God, which are not commanded of God in his word, but be deuices of men. For Matth. 15.9. Christ saith, that they *worship him in vaine, teaching for doctrines mens precepts.* If it haue no further beginning then mens braine, God will giue no blessing to it: yea, he sends a curse vpon it; for cursed is hee that addes any thing to the booke of God: God will adde so much to his plagues. And the reason is, because he makes himselfe wiser or better then God. For, if God be perfectly wise, then hee knew best what worshippinge would please himselfe: and if hee be perfectly good, then hee would reueale vnto vs, what euer hee knewe fit for vs to practise. Again, it is a great iniurie offered to God, when we will let his deadly enemies haue the ording and appointing of his seruice, rather then himselfe.

A King would thinke it a great indignitie, that his seruants should not yeeld to his direction; but some base person, that were a professed enemy, should set downe what seruice hee must haue, and in what manner hee must be obeyed, what shall bee his attendants and prouision. But much more absurd and iniurious it is, that wee will let the wit and will of the flesh beare the sway in Gods worship: for these two doe ioyne with the diuell, and are enemies to God. And if wee will haue this preheminance in our houses, that our seruants must doe, as wee bid them, not what they themselves thinke good, (for hee is a good seruant that doth his Masters will, not his owne) then why should not we thinke it right, that God must be Lord in his house? and we must doe his seruice, after his appointment, and not our owne.

This.

The second Commandement.

Papists re-
proued for
defiling
Gods wor-
ship with
their owne
invention.

This serueth to condemne the Papists, that are most guilty in this point, and haue defiled the whole worship of God with their owne inuentions and superstitions. As by praying for the dead, forbearance of meate, putting holinesse in time, &c. In all which God may, and will say vnto them: Who required these things at your hands? so in the Sacraments. For in the Lords Supper, the bread must be coniuerted, and crossed, and likewise the wine; or else they thinke it not sufficiently sanctified: but where hath Gods word commanded any of these things? If they bee so needfull, then they condemne God for want of wisedome, in that he could not see it: or if they be not needfull, how dare they be so bold as to adde them to Gods ordinance? So in Baptisme, they haue added spetell, salt and creame, and such trumperie: all which is wicked and abominable, and liable to this accusation; *Who required this at yours hands?* So for the Ministerie, how haue they corrupted it, by Popes, Cardinals, Abbots, Monkes, Friers, and the rest of that crew? And also they haue appointed their Priest to offer a sacrifice propitiatorie, for quicke and dead, whereof there is no mention in the Scripture of God: and therefore there can be no blessing vpon them: for they proceede from the flesh, and not from the spirit of truth, but from the spirit of error: and sprang from out of the earth, and did not come downe from heauen. So much for the things forbidden in this Commandement, namely Idols, idolatrie, and superstition. Now as this false worship is forbidden, so the contrarie, namely, the pure and holie worship is required; and we are commanded to stand for and to practise all the good meanes, which God hath ordained for his glorie and our owne saluation. Whereof some are more ordinarie, as prayer, hearing, and reading the word, and receiuing the Sacraments, &c. Which duties, because they haue been often handled already, and many occasions are daily offered to speak of them againe, and againe, in our ordinarie ministerie, therefore they are onely named in this place. This further we must be carefull of, that all the holie seruices of God must be performed with such reuerent cariage of the bodie, and seemely gestures, as are most be-

seeming

Gods seru-
ices must
be perfor-
med with
reuerence.

seeming the exercise in hand. As the Publican, in confessing his sinne, declared his shame and sorrow, by casting downe his countenance, and smiting himselfe on the breast, Luk. 18. 13. So in prayer we are commanded to lift vp our hearts and our hands to God in heauen, Lam. 3. 41. An example hereof we haue in *Ezra*, who fell on his knees, and spread out his hands vnto the Lord, *Ezra*. 9. 5. This reuerence helps vs greatly against our owne infirmities, and edifies other that behold vs, as *Salomon* is said to stretch out his hands before all Israel, 1. King. 8. 22. and it testifieth our care to glorifie God in our bodies, as we are commanded 1. Cor. 6. 20. It is written of *Salomon*, that when *Bathsheba* came vnto him, notwithstanding in dignitie she was his inferiour, and then a petitioner to him, yet he rose from his throne, and bowed himselfe vnto her. Much more therefore ought wee that are worse then nothing, to shew a humility and modestie when we appeare before the God of all glorie, whose iudgements we haue so many times deserued.

Now other meanes are lesse ordinarie: as first, fasting, which is to be vsed to the intent, that we may more soundly humble our selues before God, and be reconciled vnto him. And this is then specially to be practised, when we would be freed from some iudgement of God, that wee either feele or feare; or else obtaine some speciall blessing, that wee doe earnestly desire. It was commanded in the Law once euery yeere to bee exercised, that they might bee better acquainted with it, and haue a perfect reconciliation with God.

The vse of fasting.

Leuit. 16.
29 & 23. 27

A second lesse ordinarie meanes of Gods worshippe, is vovues: which are to be vsed on speciall occasions, when either to strengthen our selues against some sin, or the better to performe some dutie, wee doe binde our conscience to auoid all occasions that may draw vs to the one, and to vse all the good meanes that may further vs to the other.

Vovues when to be vsed.

A third, is Lots; which is a part of Gods worship, to be vsed in matters of weight, to the deciding of doubts; and ending of strife and contention. An example of which wee haue, Acts 1. where being to chuse an Apostle in *Judas* stead,

Lot.

and not knowing the fittest, they committed the matter to Gods speciall providence, in casting lots.

1. Sam. 10.
21.

So in chusing a King, (which was a matter of great importance) because no strife and contention should arise, they cast lots; and so chose him, whom God pointed at, as it were by the finger. The like they did in diuiding the land of Canaan: lest any emulation or enuie should arise amongst them, they vsed Gods owne hand, as it were, in giuing euery tribe his inheritance. So that, in such matters of weight and moment, these lots must bee vsed as a good seruice of God for those ends.

And since these things are strictly commanded, as the former forbidden, this condemnes the corruptions and loosenesse of our times. Many thinke, that if they bee freed from idolatrie and superstition, then they haue kept this commandment: as though it did onely forbid euill, and did not commaund the contrarie good. This is not so: but one may forbear the forenamed sinnes, and yet be a damnable breaker of this commandment: for God commands not onely to turne from dumbe Idols, but also: that wee should serue the true and liuing God; 1. Thess. 1. 9. or else there is no sound conuersion. Many can say, they pray: not superstitiously: but doe they euer pray religiously? They spend no time in vaine repetitions: but doe they spend any time in faithfull petitions, and praying in the holy Ghost? They reade no popish bookes: but do they reade the booke of God? They come not at Masse: but doe they reuerently receiue the Lords Supper? They haue left off popish fasts: like enough, for we are fallen from poperie to plaine impietie: but doe they fast a Christian fast? As they did it before superstitiously, doe they doe it now conscionably? in casting downe themselues, and celebrating it as a Sabbath vnto God, to confesse their sinnes, and craue pardon for the same. But for want of these duties, many want the blessing of God, which they might haue, and are breakers of this commandment, because they bee not as diligent in vsing the good meanes of their saluation, as they were forward in the ill meanes of their destruction, and are not as carefull

The second Commandement.

77

to plant the holy worship of God, as to pull vp Idolatrie and superstition: so that such are as well guiltie of the breach of this law, as Idolaters: They for doing that they should not, we for not doing that wee should: they for vsing false worship, we for not vsing the true worship. But then wee shall be true worshippers of God, when wee shunne and hate all false seruice, and put in practise all the parts of the true seruice of the true God.

I am Iehouah. Of the word *Iehouah* hath been spoken in the preface to the Commandements.

Thy God, a ialous strong God.

IN these words calling himselfe our God, hee implies that there is an euermlasting marriage betwixt him and his Church. And therefore, as it is a foule fact for a woman after her marriage, and the couenant of God, made betwixt her husband and her selfe, to defile her bodie with filthie adulterers: so it is a thing much more hainous and abominable for any man or woman, after their couenant with God, to follow Idols and Images, not contenting themselves with the perfect beautie of Christ. Then where he saith (*a ialous God*) he compares himselfe to an husband, that as hee loues his wife most dearly and tenderly, whilest she remains chaste and faithfull: so is he most offended and prouoked, if she deale lewdly and treacherously with him. Now Christ had abundantly confirmed his loue vnto vs, in giuing himselfe for vs: but if we behaue not our selues chastly towards him accordingly, he will be as a ialous husband, whose seruent loue being abused, will burst forth into the strongest hatred. As *Salomon* saith, that *Jealousie is the rage of a man: and therefore hee will not spare in the day of vengeance.* In that he calles himselfe a ialous God, it declares that hee wants neither cause nor will to powre vengeance on them: and in that hee is a strong God, hee is of might sufficient to plague and confound all those that wickedly breake his couenant.

Pro. 6.34.

Doftr.
Idolatrie is
offenſiue
to God and
dangerous
to men.

From al this deſcription (whereby God hath ſet out himſelfe vnto vs, to be our God, and a iealous God; that cannot abide any ſuch filthineſſe, and a ſtrong mightie God, that is able to execute his wrath on the offenders) wee muſt learne firſt, that Idolatrie is not a ſmall ſinne, but moſt offenſiue to God, and dangerous to man. The practiſe of it is abomination, and the perſons committing it, are made abominable and accuſed, Deut. 7. 26. It is a worke of the fleſh, Galat. 5. 20. It is a ſeruice of the diuell, Deut. 32. 17. And it draweth men by the fearefull iudgement of God, into many monſtrous and vnnaturall ſinnes, Rom. 1. 24. 26. &c.

Vſe

Therefore they deale very wickedly againſt God, and iniuriouſly with men, that iuſtifie ſuch grieuous ſinners; and make their caſe ſeeme ſafe and good, who are in ſo great perill of the heauie wrath and vengeance of God.

Doftr.

Then from this deſcription, ſecondly we learne, that wee may and muſt take courage and comfort, to ſtand for Gods pure worſhip, againſt all Idolaters and Idolatrie, and all manner of ſuperſtition: ſeeing that he is our God, one that hath bound himſelfe in covenant to protect and defend vs: as alſo he is iealous, that carries a flame of loue to all the faithfull, as well as an exceeding deteſtation to the vnfaithfull; and then he is a ſtrong God; not ſtrong with an idle kinde of ſtrength, that lies hid within him, and neuer is put in practiſe, but hee doth vſe his ſtrength, to the maintaining and protecting of all ſuch as are true friends to him, and maintainers of his worſhip.

Vſe.

Which is for the comfort of thoſe, whoſe friends, and ſuch from whom they haue their maintenance, are popiſh, and will hate them and be enemies to them, if they hate ſuperſtition, and loue God and his true worſhip. But feare them not, for God is a ſtrong God, if they will not helpe, he will; they haue no ſuch power againſt you, as God hath for you, ſo long as you continue vpright in his ſeruice.

3 This is alſo for the terror of all Idolatrous and ſuperſtitious perſons, that haue many things to vphold them, and are well friended and ſtrongly defended; but yet miſchiefe ſhall be their end in the end, becauſe he is ſtronger then all men,

men, that sets himselfe against them. That which is prophesied against them Reuelar. 18.8. shall surely come to passe. Therefore (saith the holy Ghost) *shall her plagues come as one day, death and sorrow, and famine, and shee shall bee burnt with fire: for strong is the Lord God which will condemne her.* And then all that the Kings could do for those Idolaters, was, to lament them, but they had no power to helpe them. And the Merchants, who were in great league with them, could only bewaile, but no way mitigate their misery.

Visiting the sinnes of the Fathers on the children.

First, it may be objected, how God can in iustice do this, *Obiect.* And punish the children for the fathers fault? But to that, *Ans.* we may answer, as God doth in Hof. 2. 2. speaking to the Jewes: he bids them pleade with their mother; comparing himselfe to an husband, hee shewes that there is no fault in him, but all the blame lies on the adulterous mother. For as an husband may without any fault put away the wife, that hath dealt treacherously, and her adulterous brood too, because they be none of his children: so God may iustly plague and forsake, both the parents and the wicked children, of wicked parents.

Why God may punish the children of wicked parents.

Now this vengeance, vpon the children of Idolatrous parents, is shewed especially in these things: First, in withholding the meanes of grace, and the spirit of grace from them. Secondly, in letting the children see their fathers euill waies, to imitate the same. Thirdly, in giuing them vp to blindness of minde and hardnesse of heart; and in denying them the benefit of good company, that might helpe them, and such like. But the doctrine that we may gather hence, is, that vngodly parents are the most deadly enemies vnto their children: As in Exodus 34. 8. where God sets downe his name most comfortablie, and the abundance of his mercie, yet adds this withall, *Holding not the wicked innocent; but visiting the sinnes of the fathers, on the children, to the third and fourth generation.*

Vngodly parents are the greatest enemies their children haue.

This, the example of the wicked *Abab* doth euidentlie

proue: for in that hee shed *Naboths* innocent blood, and committed Idolatrie, and serued *Balaam*, who could haue done greater wrong to his posteritie, then hee did himselfe by these things? for hence it came, that the Kingdome was taken from his house: and his children, to the number of seuentie persons, had their heads chopt from their bodies; and all his kinsfolkes and acquaintance fared the worse for his sake. So *Ieroboam* (that seducer of Israel) thought by his idolatrie to haue established the Kingdome to him and his, so that it should neuer haue been taken from his house and offspring. But was it so? Nay, this ouerthrew him and his house, this was the bane of all his. For because hee made Israel to sinne, therefore God swept away him and his stock, as dung from the face of the earth, that none remained of them. Euen as one would doe with an vncleane and filthie beast, which, if he abide long in a place, will defile the house, so that the place cannot bee cleane and sweete, till both the beast be remoued, and his dung swept out: so *Ieroboams* offspring were as excrements of an impure beast, that did so pollute the land, as it could not be purified till they were all scoured away.

1. King. 14.

7. King. 14.
10.

So *Chams* posteritie, for many generations, bare the curse vpon them, for the impietie of their wicked father.

Pse 1.

This serues to rebuke those parents, that thinke and goe about by oppression, by wrongfull and iniurious dealing, and such wicked courses, to better the estate of their children, and hope by these meanes to make their seede great vpon the earth, after them. Nay this is the way to bring the curse of God, and consequently destruction vpon their familie. If men did but giue credit vnto the word of God, that such vile practises would ouerthrow, and not build vp their houses, and that they did by these things pull downe the plague of God from heauen, vpon them and theirs; it would keepe them from enriching themselves by wicked waies, and make them take heed how they filled their houses with the riches of iniquitie, for feare lest they should fill them also with the reward of iniquitie, euen the vengeance of God.

James 5. 4.

For these finnes, as *S. James* saith, doe crie vp to heauen, they make

make an exclamation in Gods cares, and he vseth not to repell their crie with a deafe eare, but he heares it, to the ruine of those against whom the crie commeth: for after this crie of their iniquitie, followes their crie and howling for misery. As Gods daily iudgement vpon enclosers, and oppressors, in our daies shewes it; for when they begin to molest poore men, to vnpeople townes, to seeke how they may dwell alone in the land, this enclosing doth but exclude them and theirs: so that if men would but marke and obserue it, they should see before their faces, how God plagues their sinnes, both in themselves and their houses.

This must teach vs also to be humbled, and to craue pardon, for the sinnes of our forefathers; because they send out an ill breath, to bring the curse of God on vs also. So wee see in Dan. 9. he doth not only confesse his owne sinnes, and the wickednesse of the people, then aliue, but he is wonderfully cast downe, and grieved for the sinnes of their ancestors and predecessors, and of the Kings, Priests, and Prophets, that went before them. And there is a promise, Ezek. 18. 14. that he that sees his fathers sinnes, and feareth, being humbled for them, and doth not the like, he shall not smart, nor beare the punishment for them, but God will be mercifull to him. For indeede this is a true note, that one doth not iustifie and defend his fathers euill waies, when hee is grieved and forsakes them. But he that sees his fathers misdeedes, and will either iustifie them, and defend them in word, or else by his practise maintaine them: he makes vp the measure of his fathers sinnes, that both may be laid together, and bring a double plague vpon his head.

²
To be humbled for our fathers sinnes.

Of them that hate me.

IN that God calles Idolatrie and superstition hatred of him, hence this doctrine may be learned, that all false loue is hatred. For Idolaters pretend that they loue God aboue all, and more then all: They can finde in their hearts to bestow their sonnes and daughters on him: and is not that zeale? No. False loue is true hatred: and in that they do those things, which God hates & forbids, what euer their pretence

is, they are haters of God. So Prou. 13. 24. he shewes that a fond parent, *that spareth the roade, hateth his child*: but hee seemes to loue him, and to bee so tender ouer him, that hee cannot find in his heart to giue him correction; therefore he hates him, for that is hatred. So in Leuit. 19. 17. The Lord commands to admonish our brother plainly, and not *to hate him in our heart*; shewing that if any man be so carnally affected to another, that he cannot tell him of his sinne, being loath to grieue him, by a sharpe reproofe, and to reprehend him, that he might be brought to repentance: he that is thus tender hearted towards his friend, hath an hard heart against his friend, and this is an euill hatred.

Mr 1.

This then confutes such people, as in their blind charitie will say of Papists, Oh, they be good honest men: and though they haue not so strict a regard of Gods worship, as he commands, yet, I hope they loue God, and haue a good heart to him. Nay, they be not honest persons, nor they do not loue God, but they hate him. For this is, as if a wife should say, Indeed in mine husbands absence, I must haue another man to keep me company, and lie with me, to put me in remembrance of my husband, but yet I loue mine husband. But the husband, or any man else, would account smally of this loue: yea, they would iudge, the wife rather hated, than loued the husband. In such case are those, that must looke on Idols, to helpe them in their deuotion, they must haue some Image to gaze on, that they may bee put in minde of God, and they will prostitute themselues to stockes, and stones, thereby to manifest the regard they haue of God: but he will giue them small reward for this loue, yea they shall be accounted of him as professed enemies of his name. So, for those parents that are so kind to their children, and loue them so dearely, that they cannot bring them vp in nurture and correction, and in the feare of God, they cannot crosse them, or go against them in their ill course: such a parent is a most mortall foe, as often the children feelee afterwards, and accordingly recompence them: for they loued them with a false loue, but the children reward it with a true hatred. So, he that will not offend his friend, nor trouble him, with telling him

him of his faults, but rather smooth vp all and flatter him and speake faire words, he is a most grieuous enimie. And yet who is there almost, that do not delight in such enemies, and makes more of them, and esteemes them more welcom, than a true faithfull friend, that seekes his soules health, and will not suffer him to cast himselfe headlong into destruction? Let vs therefore learne to abhorre all carnall loue, both to God and men, as that which is the most pernicious hatred.

This must also teach vs not to match our selues in societie or in mariage with Idolaters. For this is to ioyne our selues with those that hate God: and for this *Iehosaphat* was reproued. What? saith the Prophet, wouldest thou helpe the wicked, and loue those that hate God? Yet if one had told *Ahab* that he had hated God; he would haue defied him, and said; that he had loued God as well as the best. But that is no matter, what *Ahab* would say; so long as God accounts him an enimie, *Iehosaphat* should haue had no societie or friendship with him.

Not to
match with
Idolaters.
2
1. Chron.
19.2.

So that, they are much to be condemned, that will seeme to haue some care of Religion themselues, and to looke that their owne waies be good; but yet they can be familiar, and make friendship with Idolaters, and professed superstitious persons. And are not they then subiect to that reproofe of *Iehosaphat*? What wouldest thou loue them that hate mee? No man will bee knowne to bee a familiar friend to an open rebell, whom the King hath proclaimed a traytor; for feare lest he should be tainted with some suspition of treason. And indeed he that will be so conuerfant, and so well acquainted with those which God hath proclaimed traytors: such as haue any spirituall wisdom and true loue of God, may, not without iust cause, suspect him as one that beareth no great good will to God, and his pure religion.

Exod. 20. 6. *And shew mercy to thousands of them
that loue me. &c.*

IN that God promiseth to shew mercy to thousands, of *Doll.*
them that loue him and keepe his Commandements, we
learne,

He that
will doe
good to his
children,
must bee
godly him-
selfe.

learne, that the best way for any man to do good to his children, is to be godly himselfe, as the very words of the Commandement do import. So Psal. 37. 21. *A good man is mercifull, and lendeth, and his seed enioyeth the blessing.* And after, 29. *Verf. The righteous shall inherit the land, and dwell in it for ever:* Not in his owne person, for that were no blessing to a good man, to liue still in this world, but in his seede hee meaneth. One would thinke the contrary: what, is he alwaies lending? still giuing, and doing good? why alas, how shall his poore children do then? How shall they doe? Nay, they bee rich children, and shall do well enough. They haue a rich legacy left them, for they shall inherit the blessing of God. When he saith, the blessing, it is more than if he had said the whole earth, and all the World. For all this one might haue, and yet be vnder the curse, and liue and die a miserable man, and go to hell too: but he shall haue the blessing, therefore all things necessary for soule and body: for, so much the blessing contains. So Psal. 112. 2. *The generation of the righteous shall be blessed.* If then the blessing of God be the cause of all prosperity and happines: and contrary, the curse of God, the beginning and ground of all miserie: then so farre as wee bee good or ill, so farre do we good or ill to our stocke. For in the law God threatens, that if we be disobedient to him and his Commandements, wee shall bee cursed in soule, body, wife, children, and all that we put our hand vnto. But, on the other side, if we be vpright, and with a perfect heart set our selues to follow Gods Commandements, then wee shall bee blessed in soule, body, wife, children, and all that belongs vnto vs: so that the blessing of God shal meet vs at euery turne.

Use 1.

Since then God is so mercifull to all those that loue him, and shew it by keeping his Commandements: This serues for the comfort of all such, as be good children of good parents: though perhaps, their parents can leaue them no great matter, for outward things, yet they haue laid vp many prayers for them in heauen, and leaue them Gods fauour for their possession: they haue a good patrimonie, for they haue Gods blessing to trust vnto. It is better to be the child of a godly, than of a wealthy parent. For he that is both himselfe a good
man,

man, and hath also proceeded of godly parents, is now possessed of a double blessing, for his fathers prayers, and for his owne; for his fathers mercy and for his owne also. This is likewise, for the comfort of Gods children, that haue many children, and little wealth to leaue them. But that is not the question what goods they haue. If they be good, and labor also to haue their children good; though they were thousands of them, they haue the blessing of God, and that shall maintaine them well enough. Those that be blessed of God, shall not want the effects of his blessing. As Psal. 37. 22. *They that are blessed of God, shall inherite the land: but those that are cursed of him, shall be cut off.* Sometime indeed the godliest parents haue wicked and vngodly children: as *Iacob* had. But then God will either conuert them, as hee did *Iacobs* sonnes: so that those, whom at the first he saw to be as prophane as any, he liued to see conuerted, and very holy men, and pillars of the Church: or else, if all bee not good, God giues grace, that some one of them at the least shall be holy: As *Abraham* had vngodly *Ismael*, but he had godly *Isaak*: and *Isaak* had prophane *Esau*, but he had also holy *Iacob*. And *Dauid* had wicked *Absolem*, and incestuous *Ammon*, but yet withall he had godly *Salomon*: or if none of the next of spring be good, yet some of them that follow shall be holy. The godlinesse of the parent will shew it selfe in the bud, sooner or later: as *Iosham* had a wicked sonne and heire after him, though himselfe was a good man: but yet after godlesse *Abaz*, succeeded godly *Hezechiah*. Or if at any time good parents be denied this blessing in their children, the Lord will fully requite this want, with abundance of spiritual and heauenly blessings, vpon themselves: as appeareth in the case of that worthy blessed King *Iosiah*.

Exodus 20. 6. *That loue him and keepe his Commandements.*

IN that the keeping of the Commandements is heere set downe, as a note of our loue to God, this doctrine may be learned, that they only be louers of God that be doers of his will.

They onely
be louers
of God,
that be do-
ers of his
will.

The diffe-
rence be-
twixt keep-
ing the Com-
mandements,
and fulfill-
ing them.

1
True notes
of keeping
the Com-
maundements.

2
1. Chron.
28. 9.

3

Rom. 6. 14.

will. But some will obiect, that if the loue of God consist in the keeping his Commandements, then it should seeme, that none loue him, because in many things wee offend all. But, for resoluing of this doubt, know, that there is a great difference betweene these two, To keepe Gods Commandements, and to fulfill his Commandements. For keeping notheth a truth, fulfilling a perfection: this Christ only had; but that truth euery Christian must haue. For, euery Christian man may so farre forth keepe Gods law, as that he shall be accepted and also rewarded, though not for the merit of the worke, yet for the mercy of him that accepts the worke: but this true keeping must be knowne by these notes.

First in keeping, we must ayme at all; there must be a full purpose, and true desire to keepe euery one. For, if one lie in any sinne, and breake any Commandement wilfully; the wilfull and knowne breach of one, makes him guiltie of all.

Secondly, this obedience must be done willingly, with a free and chearefull heart: as *Dauid* bids *Salomon* serue the Lord with a willing mind.

Thirdly, the end of our actions must be good, to shew our loyalty to God, to approue our hearts to him, in obedience to his Commaundements; and not for any other end or intent of our owne, as to be magnified of men, or to merit by them or such like. Hee that hath all these things, keepeth the law of God. Indeed no man can fulfill it, neither is it required of Gods children that they should, because they bee vnder grace, and not vnder the law, as touching the rigour of it. But, for those that bee out of Christ, this condition is proposed to them, Winne it, and wear it: keepe the law in full perfection, and haue happinesse in full perfection; but breake it in the least title, and lose your saluation: those which are not in Christ are thus bound. But those which are his members, and are made one with him by faith, are vnder grace, there is a more easie obedience required of them, Not to fulfill the law in the extremitie of it, but to keepe the law, in the vprightnesse of their hearts, and doe so much, as Gods spirit, which is bestowed on them, giues them power to do. But now to returne to the doctrine

it selfe; Whosoever loues God, must in this manner as hath been spoken, keepe the law of God. This is proued, 1. Ioh. 5. 3. 4. *This is the loue of God that we keepe his Commandements.* Is it so? (may one say) then that is a very hard piece of work, few can doe that. Nay, saith he, *his Commandements are not grievous, for all that are borne of God, overcome the World.* He shewes that a Christian, so farre as he is regenerate, hath conquered the World: and then Gods Commandements cease to be burdensome. For the thing that makes them heauie, is our worldlinesse and fleshly lusts, which striue against the spirit: but in what measure Gods spirit which regenerateth vs, hath set downe and overcome those lusts; in that measure, they are verie easie and lightsome, and wee shall with much comfort and quietnesse obey them, when we are once truly converted, according to y^e measure of our sanctificatioⁿ.

It is a most tedious thing to a Christian heart, to obey the diuels commandements; but most ioyous to follow Gods. As if it were permitted to a Christian man for the while, to steale, lie, robbe, murther, commit adulterie, surfeit, and wal- low in his vomit or such like: his soule would abhorre it, and he would rather die, then doe these things; it would bee such a vexation vnto him. But now, to pray, to heare the Word, to reade, confesse, or doe werkes of mercie, and the rest of that kinde, it is euen a recreation, and delightfull exercise for him: for Gods Commandements are pure, and holie, and delight the heart, so farre as it is pure and holy. So Ioh. 14. 15. *If yee loue me, keepe my Commandements: and I will pray the Father, and he shall send you another Comforter.* As if he should say, he that loues me best, and keepes my Commandements most, shall finde trouble: but let not that trouble him, for he shall haue my spirit, which will comfort and sustain him in al his miserie. But ignorant men will say, We doe keepe Gods Commandements, and haue a care to be obedient vnto Christ. But Christ saith, verse 21. *He that (hath) my Commandements, and keepes them, thereby teaching that one must first haue them, afore he can keep them. He must haue them in knowledge, and vnderstanding, haue them in memorie, iudgement and affection, and then fall to keepe*

keepe them in action. Doe this, and then indeede you loue Christ. But many talke of louing Christ, & what good friends they be to Christ; but trie them a little by their workes, and you shall see that they neither haue Gods commandements, nor keepe them: and so farre as they faile in these things, so farre they faile in the loue of God, and prouoke God also not to loue them. This confutes those disordered persons, in whom one can see nothing, but open rebellio against Gods law, open breach of the Sabbath, and manifest contempt of the Word: yet tell them of it, and aske them if they be not ashamed, thus in the face of the World, to proclaime enmity against God; then first they fall to shifing and cloaking. But if you come with so good a prooffe, that they cannot deny it, but are conuincd to their faces: then this is the next; What? are you without sinne? haue you no faults? doe you fulfill all Gods Commandements? Yes, miserable man, there are faults in the best: but this is blockishnesse. Is there no difference betwixt falling by frailtie and through infirmity, and liuing and lying in a sinne, and allowing ones selfe in the committing of it? That frailtie is in Gods elect children: but this wilfull disobedience, and maintaining naughtinesse, is in hypocrites: That God passeth by and regards not; this, he will neuer put away, vnlesse there be an amendment, and great repentance. For such persons loue not God: and it is iust, if he pursue them and plague them as his enemies. This likewise is for the great comfort of Gods children, that doe their best endeavour to keepe all his Commandements. Though they faile in that obedience which they ought to performe, yet God promisseth to *show mercie* to them: as if he should say, Though you come farre short of that you should, and would; yet, so long as your heart is true, I will beare with your infirmity. For hee requires not fulfilling, but keeping. If one will stand to himselfe, then he must either haue perfection, or confusion. But if he trust to Christ, then he is vnder grace, and there is mercie in Christ, pitying and rewarding: reuarding all their good, pitying and passing by their infirmities.

Thus much for the second Commandment.

The third Commandement.

Gods name is
abused by vn-
holy

Works : when the euill liles of Professors, brings re-
proch and contempt to the holy religion professed by
them.

Words { Without an oth in speaking vn-
reuerently of Gods

{ Word,
Titles,
Attributes,
Workes.

Words {

{ With an oth by swearing { Vaine'ly.
Wickedly.

Exod. 20. 7. *Thou shalt not take the name of the Lord thy God
in vaine : For the Lord will not hold him guiltlesse that ta-
keth his name in vaine.*



HE purpose of this third Commande-
ment is, to teach vs, that we should not
profane the name of the Lord our God,
but vse it with al reuerence. By the name
of God, is vnderstood all those things,
whereby God, as by his name, hath
made himself knowne vnto men; as his

What is
meant by
Gods name.

titles, attributes, Word, and Workes. *In vaine* : that is, rashly,
ludely, carelesly, when neither God is thereby glorified, nor
man profited. The parts here to be considered are two : the
first is a prohibition in these words : *Thou shalt not take the
name of the Lord thy God in vaine.* The second part is a rea-
son, in the words following : *For the Lord will not hold him
guiltlesse*, that is, God will surely punish him. Which reason
God sets downe, because no man goeth more vsually vn-
punished through the hands of men, then this. For many wil
take it haionously to haue their owne names euill spoken of,
and abused : but so slight a regard haue most men of God,
that though his name be blasphemed, and profaned, though

he

he be greatly dishonoured, yet they lay it not to heart, nei-
ther care for it. Therefore, lest men should make no account
of this so great a sinne, (because it is a thing that mans lawes
takes little or no notice of) he sets downe the punishment
that though the positive lawes of men should take no hold
on such persons, yet the God of heauen and earth will take
such in hand, and deale with them himselfe: he will not com-
mit them ouer to the hands of inferiour officers, but himself
will see their execution done. Now the commandement
doth partly forbid, partly command. It forbids in generall
to take the name of God in vaine, as is shewed in the Table.

Doctr.
Speciall
care to be
had of vs,
that wee
take not
Gods name
in vaine.

The doctrine here taught, is, that great care is to be had,
that the holy name of the Lord bee not dishonoured by vs.
As it is in dignitie aboue euery other name, so ought it to
haue estimation aboue all other names. As hee himselfe re-
quireth, Deut. 28. 38. Thou shalt *fear this glorious and fear-
full name, the Lord thy God*. If he be so gracious to admit vs to
that, which we base creatures are altogether vnworthie of, as
to deale with his Maiestie, to be spoken of, and spoken to,
and himselfe to speake to vs: let not vs be so vnthankfull as
to defile his holy things, which hee committeth to vs, with
polluted lips, and vn sanctified hearts. And this should cause
vs to be so much the more careful: hercof, by how much the
benefit will be greater to our selues, if we can make the right
vse of this reuerend and blessed name.

The bene-
fits of the
right vse of
the reue-
rend name
of God.

It yeeldeth safetie to them that are in perill, and is, as it
were a castle or tower for protection, for all righteous men
that will runne vnto it, Prou. 18. 10. It conferreth all com-
fortable delights, to them that feelee the vertue of it in their
heart: and is compared in the songs of *Salomon*, chap. 1. 2. to
a most pretious and odoriferous *ointment*, and that not shut
vp in a boxe, but *poured out*; which doth the more augment
the sweete saour of it: as in that which was bestowed vpon
Christ. And this doth much allure sound hearted Christians,
(whose affections goe not a whoring after earthly vanities) to
embrace and loue him.

First, Gods name is taken in vaine, in life, by an vngodlie,
and vnholie conuersation, of those that professe the religion

of God. And so Rom.2. *Paul* sets downe a reproofe of the Jewes, that for their sakes, the name of God was euil spoken of among the Gentiles. The Gentiles hated Gods name, and were enemies to religion of themselves, when no occasion was giuen: but when they saw the Jewes, that professed themselves to bee Gods people, and to loue and worship him, and to be loued of him also, to liue so wickedly, to deale so craftilie, couetouslie, and cruelly: this made them hate religion much more, and speake ill of God more presumptuously.

How Gods name is taken in vaine.

A professor liuing wickedly is a great scandal to religion.

And so in Ezeck.36. the Prophet chargeth this vpon them in the 22.Verse, that they polluted the name of God among the heathen. They were so farre from conuerting any one by their good example, that by their ill behauiour they made those to hate God, who else might haue been drawne to some liking of true Religion. For that which the wise man speaketh of the naturall family, is true also in the house of God. A wicked sonne (saith hee) is a griefe to his father, and a shame to his mother. Let an hundred vagabonds, and runnagates play the filthy persons, the vnchristis, and the theeues, this brings no discredit to the father, no man chargeth the fault vpon him, hee beares no reproach: but if his sonne, that is brought vp with him in the family, and is called after his name, shall doe any such thing: himselfe hath not the blot alone, but he brings also an euill report vpon the family, and his father shall beare a great part of this disgrace. So, let all the Atheists and Papists, and carnall worldlings in the world, liue wickedly and shew themselves to be as they be, filthie beasts, goates, and swine without grace, and destitute of the feare of God: it is no such great disgrace to religion, they beare all the blame themselves and the shame lights on their owne heads: but let a professor fall into wickednesse, one that makes shew to bee begotten of God, by the immortall seede of the Word, to be a child of the Church, a member of Christ, a temple of the spirit, let such breake forth into some grosse sinnes, and and here will be matter for al the wicked persons in a Countrie to talke of; now the diuell and his limmes will triumph and brag, now they sharpen and whet their tongues:

the religion of Christ shall be blasphemed, the professors of Religion taunted, every one that desireth to bee a Christian, shall haue this laide in his dish, and the name of God, and the spirit of God shall not escape without some blot of reproach. Ho (say they) these bee your professors, these bee your holy men, that bee so full of the spirit, these bee they that will be the holy Saints of God, these be they that runne to Sermons and carrie Bibles, these be the fruits of their profession, you may see what godly men they be: I warrant you, they bee all alike, you may see by one what the rest bee. Thus wee see, what a great staine religion hath among men, by the falles of those that staine the holy profession with an vnholly conuersation: professing godlinesse in word, but in deede denying the power thereof. These fill wicked mens mouthes full of slander, and giue their malicious hearts matter to set themselues a worke against the Gospell, and godly men.

And this was the sinne of *Ophni*, and *Phineas*: they should (as the Lords Priests) haue giuen such good exhortations, and haue shewed such grace in their behauiour, as ehat all men might haue delighted to come into the place of Gods worship, and to serue him according to the Law: but they were so wicked and vngodly, and so full of filthinesse, ehat the seruice of God, by their meanes was hated, and became odious to the people.

Wt. 1.

Sith then, this is such an high taking of Gods name in vaine to be brambles in Gods vineyard; and tares among his wheate, this confuteith those, that thinke if they can keepe their tongues from swearing and forswearing, then they bee free from the breach of this Commandement. If no man can charge them with an oath, or periury, they thinke they need not repent for taking Gods name in vaine. Not so. But let them know, that by an ill life, by walking and conuersing after a sinfull manner, they may prophane Gods name more, hurt religion more, and bring more griefe vnto the hearts; and shame vnto the faces of professors, than some other by a thousand rash oathes; yea, by grosse and open periury. It is as great a fault, to abuse the religion of God

in life; as the titles, or attributes of God in speech. And therefore, vnlesse those that are called Christians, labour to be Christians, that their workes bee sutable to their words; and they shew forth the vertues of Christ, as well as take vpon them the name of Christ; vnlesse they be carefull to frame their liues according to the line of Gods Word, and so to order all their carriage, that the fruit that shewes it selfe in their life, be agreeable to the seede, that is daily sowne in their hearts; they are as grosse profaners of the name of God, and as liable to the curse and vengeance of God, as hee that sweareth many a vaine and idle oath.

Our workes
must be su-
table to
our words.

Secondly, this serues to instruct all men, that would bee called Christians; and accounted the sonnes of God, to liue so, as that they may bring some glory to God by their liues. And Saint Paul bids the bond seruants, *1. Timoth. 6. 1. count their Masters worthie all honour, that the name of God and his doctrine may not be ill spoken of.* Speaking to such as were seruants to vnbeleeuing Masters, hee bids them giue them honor and reuerence, not for any religion or goodnes, that could be seene in them (for they were Infidels) but for conscience sake to Gods ordinance, whose place their Masters did supply: and that, because if they did not so, all the fault should bee laide vpon the name of God. But how doth hee proue that Gods name should be euill spoken of? Because his doctrine should be euill spoken of. So that, where ever the Gospell is slandered, there God himselfe, and his name is dishonoured. Contrariwise, nothing can glorifie God more in all this world, then, when those that will belong and appertaine vnto him, shew what household they bee of, by their workes. And hee that will be esteemed the sonne of God, must doe more good workes, than one that is onely the sonne of Adam. This will stoppe the mouthes of wicked men, and musell them vp, that they shall not haue a word to barke out against Christians and Christianitie. Yea, this will beget a good liking in their hearts, of that word and religion, which workes so good effects in the liues of them that hold it. As in the familie, let the children bee good, temperate and modest, and behaue themselves gently, and

GODS
name is
greatly glo-
rified by
the holy
conuer-
sion of Chr-
istians.

1. Pet. 2. 15.

humble to all, then they doe not onely get good account and estimation to themselves, but they are an honour to the house, of which they come; and to the parents which begat them, and a crowne to all their friends and brethren; that those which be enemies, cannot for shame giue out an euill word of such a man, whose children be so well brought vp, and behaue themselves so orderly. So is it in the Church, in Gods household vpon the earth: would any procure honour to God his Father, would he cause the Church to be praised, and all his brethren and fellow members to reioyce, and to be well reported of? then, let him shew forth the vertues of Christ, let him liue worthy of his vocation and calling, let him cause his light to shine forth in the darknes of the world, let him not keepe his vertues in his owne bosome alone, but let the brightnesse of them shine forth vnto all those that liue with him. And if he doe so, he shall bee honoured himselfe euen in the conscience of the wicked, but especially he shall win great reuerence, and reputation to the name of God to Christians and Christian religion. And though some enemies be reprobates, and therefore irreuocable, yet hee shall make them dumbe, and stop their foule mouthes, that their furious clamours shall either not be heard, or if they be, yet not regarded. And whereas others (that are yet in their present estate, enemies; but in election Gods children) may seeme for a time perhaps to bee hardened, and not to submit themselves: yet afterwards this good example will worke, and the seede will appeare in the fruit in due season. And when God hath softened their hearts, and opened their eyes, and conuerted their foules vnto him, and visited them with his good spirit, then they shall magnifie him and praise him: then they shall say, Blessed be God that euer I liued in such a christian family; that euer I was vnder so good a Minister: I thanke God that euer I was acquainted, or did conuerse with such persons; by whose gracious behauiour I was brought the better to like of Religion. Now the olde seede, that seemed to lie dead vnder the clods, reuiue, and springs: now the fruits of all good precepts, and good admonitions begins to appeare.

10 If there grow thornes in Gods vineyard, the axe of Gods vengeance meetes with them straight; and they of all other, shall most fearefully and horribly be destroyed. If men will be briars, then let them keepe themselues in the wild waste, and not presse into Gods garden: for if they doe, vndoubtedly they shall bee cut downe and cast into the fire. Thus much for the first kinde of dishonouring and taking Gods name in vaine, viz. by life.

The second followeth, by speech, and that first without an oath, by speaking vnreuerently of Gods word, titles, attributes, or workes, without due regard or estimation, of the thing one speakes. First of the Word, in speaking of it idly, curiously, vainly, to picke out needlesse questions, rather to shew wit and learning, in obiecting vainely against the truth, then to minister any grace to others, or learne any goodnesse to himselfe. But this vaine and fruitlesse iangling, is a great abuse of the holy Scripture: when one hath no care to make the end of his speech the glorie of God. For, *high talke becommeth not a foole*. It is an vnseemely and an absurd thing to heare a prophane sinner disputing of the will and wisdom of God; when himselfe is a proud and foolish contemner thereof. And these vngodly discourfers, that can say nothing for the truth, but al and only against it, are not ashamed to brag, y they can hold argument against the best Preachers, and set them downe: none can preach so soundly, but they will except against his doctrine, and that by allegation of the word of God.

But let them first get the law of God written in their own hearts, and then let them open their mouthes in wisdom, and instruct others. As, God saith, Deut. 6. 6. *Let these words be in thine heart, and thou shalt rehearse them continually*.

First, then let one labour to haue the vse of Gods word in himself, and to make it his owne, & lay it vp in his heart; and then he may with comfort bring it forth and conferre it to others. Else, if one be an idle talker and a foolish vaine disputer of that he neuer had any experience of, nor working in himself: the more he speaketh, y worse it is, the more he dishonoreth God, abuseth his word, & hurteth his owne soule.

1
Fruitleffe
speaking of
Gods word
is a taking
of his name
in vaine.
Iude 20.

First, then Gods name is taken in vaine, by the abuse of his word, in curious and fruitleffe prating of it. Therefore one must neuer talke of Gods word, but that he may bring some glorie to God, and some good edification to men. As the Apostle saith: *Edifie one another in your most holy faith.* Vnlesse this be our scope, when euer we take Gods word in our mouth, to build vp one another in godlinefle, we peruert the word of God, and take his name in vaine.

Mocking
at Gods
word.
2.Pet. 2.4.

2 Secondly, Gods name is polluted by vs, when wee speake of his word in mockage, after a iesting and scoffing manner. As those did, of whom *Peter* speakes, that derided the doctrine of the last iudgement: Ho, say they, *All things continue a like since the fathers*: when will his comming be? as if they should haue said, We heare a large discourse, and here is much adoe among these Preachers now a daies, about the great and fearefull day of iudgement, wherein (as they say) all men must bee called to account for their workes. But where is this glorious appearance? what danger comes by their terrible threatening? what profit hath any by their large promises? And thus, because God doth not presently passe sentence, and execute it, by casting the wicked into hell, and by receiuing the godly to the ioyes of heauen, foolish vaine men, that haue no faith, make a meriment and a sport to laugh at this doctrine. So in *Esay*, because hee told them of death, the Atheists fell to mocking: Come, say they, if wee must die, then let vs take our pleasure while we may: *let vs eate and drinke, and be merrie: for to morrow, soule and bodie and all must come to nothing*: wee will plie it while the time serues. And thus these irreligious beasts cast off all the exhortations of the Prophet, by iesting and scoffing.

So, many lewd persons, in these daies, are readie to abuse the words of Christ (where he saith, If one giue thee a blow on the one checke, turne to him the other also) to deride Christians, and to disgrace Christian patience. Oh shamelesse persons! Will not the reuerence of Christ feare them from the abuse of such words, as he with his owne mouth vttered? These be the words of God, spoken and penned by the wisdom of the holy Ghost, for the direction and instruction

of his children; not for every prophane swaggerer and drunkard to vomit out of his filthie mouth, to moue laughter with them. And this is a common thing among phantastical companions; that desire to be thought wittie and conceited, That, if any place of Scripture serue their turne, to gird, or quip one another, or such like purpose, they had rather God should lose his glorie, and Gods Word the grace and authoritie of it, then that they would lose their iest. And thus, that which God appointed to edifie their soules in godlinesse, they peruert to stir vp themselves and others, to foolish, wicked and prophane laughter.

So thirdly, the Word of God is abused in a most grosse and notorious manner, when one brings it in the defence of any sinne, error, or heresie. Which is, to presume to wrest Gods weapons out of his hands, as it were, and to wound him with his owne sword. This is as grievous an abuse of the sacred word of God, and as hurtfull and mischieuous, as swearing or forswearing. Thus the diuell did most damnably prophane Gods word, that it might seeme to agree with his diuelish temptations.

3
Alleging
of scrip-
ture for
mainte-
nance
of sin is a
grosse ta-
king of
Gods name
in vaine.

Matth. 4.

So, let wicked and voluptuous liuers, that spend all their time, and labour in pursuing vaine and fond sports, and games, and such foolish and fleshly delights, as make them no whit more seruiceable to God, or the common-wealth, or apt to doe any good to their owne soules and bodies, or any mans else; let such men (I say) be reproofed and told, that this kinde of liuing is not allowable, it will not hold out before God; man was made to glorifie God, and to doe good vnto men; not to seeke pleasure to his flesh, and liue idly in the world; and therefore they must repent and amend: you shall haue an excuse straight, Gods Word must be brought as a defence, they doe not breake Gods Commandements without warrant out of the Scripture, if you will beleue them. What? say they, will you haue a man liue without delight? doe you not allow recreation? why the Scripture doth afford a man recreation, and then a number of places must be brought in for recreation, to maintaine their voluptuousnesse. But, (vaine man) doth not the Scrip-
ture

ture command a vocation, and the recreation as an helpe to further vs in it? Now if one may aske you that stand so much for recreation, what is your occupation? what sore trauaile is it that weareth your bodie? what earnest studie troubleth your braine, that you must haue so much refreshing, and so much recreation? It must be some very painfull labour, that needeth so much rest to make you able to performe it. It is a sore labour indeed, for it is the seruice of lust and the diuelly two hard Masters. But this turning of recreation into a vocation, or a vexation rather, is not allowable by Gods word. How darest thou then be so impudently audacious, as to rob God of his treasure, to maintaine thy filthy lust, and defile his holy word, by defending thy vnholly practise?

So likewise come to a couetous person, rebuke him for his crueltie and oppression, shew him that the loue of the world is enmitie to God, and that couetousnesse is idolatrie, then comes in this place of Scripture, which must salue all, What hath not God commanded a man to labour in his calling? doth not God say, *He is worse then an Infidell, that prouideth not for his familie?* and so, all must goe vnder the name of good husbandrie, and thrift, and prouiding for the familie. But consider, thou that standest thus for thy labour, God will haue thee labour, but not to serue the diuell in thy labour; take paines in thy calling, but hurt not thy neighbour by it; provide for thy children and lay vp, but withall, lay vp thy treasure in heauen especially, and prouide to bring them vp in the feare of God, and in some Christian vocation: fitt, provide that they may be Christians, and then thou hast wel provided for them. Store vp mercifull workes: for if we be righteous, mercifull, and lend, our seed shall enioy the blessing. Thus God will haue one labour with godlinesse, and prouide so for his children, as that hee must also prouide for his owne soule.

Psal. 37.

So, come to angrie and passionate persons, they likewise can haue something to say for their sin, and that out of Gods word. When they haue broken out into foolish and vnadvised passions, tell them, This is naught, *Anger resteth in the bosome of fooles, and the wrath of man fulfillis not the law of God.*

Eccle. 7. 11
James 1. 20.

Oh

Oh but I pray you, doth not S. Paul say, *Be angrie and sin not?* Is it true. But if thou wilt be angrie without sinne, be angrie first with thine owne sinne, begin at home, and condemne the follie that is in thine owne soule, or thine anger is not holie and spirituall, but diuelish, fleshly and carnall. So, almost in all other sinnes, there is scarce any sinne so bad, but vngodly persons will stand in defence of it; and if they can snatch a few words out of Scripture, and turne them violently from the true sense thereof vnto their owne lust, they count this matter of great wittinesse: but in truth it is a great wickednesse, and a damnable prophaning of the name of God. When one can wrest and hale together many places, and say much for his sinne, it is not a note of more wit, but of more acquaintance with the diuell: for their tongue is set on fire of hell, and blowne by the stinking breath of Sathan. And when they haue said all they can, they haue made their sinne more grievous, their heart more hard, and themselves more cursed, in that they haue done nothing all the while, but dishonoured God to make him a patron of wickednesse, and his word a sword for Sathan.

Fourthly, the word of God is abused and prophaned, by turning it to charmes, and all other kinds of soerie, to cure such persons as be forespoken and ayred (as they terme it) and to say the Lords Prayer, or some place of Scripture, to finde things that be lost, and such like: this is a sinfull peruertering of Gods word. And whereas men commonly excuse themselves for this sinne, because the words be not ill: yet let them know, that when one abuseth good words, to a wrong end, they be euill words to him: and if the word of God be peruertered to such an end, as he hath not appointed, they be the diuels words to him, that thus peruertereth them. And Sathan is no lesse dangerous an enemy, when he cometh like an Angell of light, then if he appeared in his owne colours. And this charming God himselfe condemneth, and in the law saith, that hee will finde out such persons. So that, both these charmers, and those that goe vnto them are wicked abusers of Gods name: and either they shall haue no successe in the thing they sought for, or if they haue, it is a greater

4
Charming,
soerie,
and witch-
craft is ta-
king of
Gods name
in vaine.

Good
words may
not be vsed
to ill ends.

Leuit. 24. 16

greater plague. For, now they prosper in their sinne, and their heart is made more hard and yncurable. And thus the word of God is abused. Now the remedie against this abuse, is, that wee labour to applie Gods word to the right ends, whereunto it is appointed. And if we will know these ends, we may see them, 2. Tim. 3. 16. *The whole Scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and instruct in righteousness; that the man of God may be absolute, being made perfect unto all good works.* Here he shewes how we should imploy the Scriptures of God: and first generally, he saith, they be *profitable*: shewing that the word of God must never be medled withall, but for some profit. In all conferences; wherein we alleage the Scriptures, this must be the closing and shutting vp of all; That there bee some good done, that some body be the better for them, that some fruite bee reaped thereby: but where fruite is not the end, Gods word is not rightly applied. Then particularly hee sheweth, wherein this profit consists. First, it serueth *to teach*, that is, to enlighten the vnderstanding, that one may get more knowledge, and his minde bee better informed. Secondly, *to convince*, that is, to refute, and beate downe heresies and false opinions. Thirdly, *to correct*, that is, to amend the offenders, and redresse their euill manners. Fourthly, *to instruct*, that is, to shew how one should as well performe the good, as forsake the euill, and to leade such a godly and righteous conuersation, as that God may haue praise, men may be edified, and himselfe may be comforted, both in life and death. These are those ends of the scripture, in the which whosoeuer imployeth it, shall not dishonour God, nor hurt his owne soule; but glorifie God, and himselfe be made perfect, and readie to every good worke. Thus much for taking Gods name in vaine, by abusing his word.

When the
Scriptures
are allea-
ged to a
right end.

Abusing of
the titles of
God, is to
take his
name in
vaine.
Admira-
tion.

Secondly, Gods name is thus taken in vaine, by abusing his titles: as, God, *Ichonab*, Iesus, Lord, and such other. And that, either in admiration; as when vpon any sudden accident, or strange report, we breake forth into such vaine speeches, Good Lord, O Iesus, O Christ, Lord haue mercie vpon vs, what a thing was that? wherein wee name Gods titles, without

without any feare or reuerence of him. Therefore those that haue done so, must repent, and doe so no more.

So likewise wee abuse Gods titles, in rash petitions and imprecations: as *Sarah* in a fuming chafe comes to *Abraham*, and saith, *The Lord be Iudge betwixt me and thee*: and thus she must needs haue a purchased Sessions, and God must come downe from heauen in all the haste: none else would serue the turne to redresse her wrong, which shee thought she had. And what was the matter? Why, *Hagar* had dealt vndutifully with her, and God must needs come to looke to this disorder. But if God had come, and, hearing her rash prayer, straight made examination, and proceeded to punish the chiefe offender, who should haue been first plagued? who was the first motioner of taking *Hagar* to *Abraham*? was not *Sarah* her selfe? What? must *Abraham* take her through her meanes and motion, and now, when the matter fallies out ill, she will fall out with her husband? How could the successe be better, since she was the author of so ill a beginning? So that such kinde of imprecations, as to wish, God be iudge, rashly, and hastily, is a great dishonor to God. As likewise in cursing: as, Gods vengeance on him, and such like horrible speeches, when God (forsooth) must needs become their officer to reuenge their quarrell, and serue their malitious humour. So likewise to praise God, and giue him thanks for an euill thing. As *Saul* at the wickednesse of the *Ziphims*; when they to currie fauour with *Saul*, and to get his good will, came to betray *Dauid* vnto him, and to discouer where hee was, that *Saul* might take him: he breakes out into hypocriticall and sinfull praises, saying: Blessed bee you of the Lord, &c. One might haue done a good durie, and discharged a good conscience, as *Jonathan* did, and he would neuer thank God for that: but let them come and helpe him to bring his mischievous purpose to passe, then God be blessed, and much good thanks there must be. But *Dauid* did not so to him that slew *Saul*, though he had bin a cruell & an vniust aduersarie. So, for gamesters, when they couzen and robbe one another vniustly of their money, without conscience or warrant (they might euen

Imprecation.
Gen. 16. 5.

Cursing.

Praising
God for an
euill thing.

1. Sam. 23.

21.

as well, before God many times, picke a purse;) then, in all the haste God must be praised for their theeuerie. I thanke God; I haue sped well, I haue good lucke. What ? is God a gamester? is he a Dicer now? must he be at euery idle persons beck, when hee is robbing his neighbour? Monstrous persons that dare be so impudent; they shall feelee and see (if euer God waken their conscience, in this life; and if hee do not, yet in the life to come) that it was a fault bad enough to take away mens goods in this manner: but farre greater, when they will dare to abuse God in it.

Meanes to
keepe vs
from abu-
sing Gods
titles.

Abusing
Gods pro-
perties, is
taking his
name in
vaine.

Now, the best medicine to preserue vs from all these sins, and abuses of Gods titles, is set downe Deut. 28. 58. *Fear the glorious and fearefull name of the Lord thy God: feare it so, that you name it not, nor thinke of it, but with great reuerence.* For, if one bee audacious to take Gods name in his mouth, without feare and due regard, God will lay plagues vpon him, and those not short and slight; but sore and grievous, of long continuance and great durance. And if one tremble and feare before God thus, he shall neuer abuse his name.

Thirdly, Gods name is taken in vaine by abusing his properties, and by rash speaking of them: As, of his power, wisdom, mercie, patience, iustice, &c. which are abused when we speak of them carnally, and carelessly, or contemptuously. As 2. King. 7. when the Prince, on whose hand the King leaned, heard the Prophet say, the corne should be so cheap, so suddenly after that extreame dearth, he said, Though God should make windows in heauen, that could not be so. Now this was a fearefull impietie to speake so basely of Gods power, and so contemptuously, as though his strength were to be measured by mans strength, and God could not tell how to bring it to passe, because the Prince could not tell how, nor saw any meanes; for there hee alludeth to *Noah* his flood, as if hee had said, If God should should raine corne now, as fast as he rained water then, it could not be so: but it was so, and he saw it so, but had no good by it, for hee was prest to death by the throng, as a iust reward of his contemptuous speech, and vnbeleefe of Gods power.

So likewise, his prouidence and wisdom is abused, when

one frets, and speakes grudgingly against Gods worke, vnder the name of fortune and chaunce: Oh what ill luck was that? what misfortune? For either one must say that things come to passe by chaunce, hap as hap may, without any disposing of God (and so he chargeth God to be too carelesse a gouernour, that lets things run at random, without counsell and aduice) or if he say, that God gouernes all things, and rules in the world, and appoints what things, and how they shall come to passe; then hee chafes and murmurs against Gods gouernment, vnder the name of fortune: and speaking ill of lucke, hee speakes ill of Gods wisdom and providence. So likewise, in applying any of Gods properties to defend euill (as the common custome of most men is, to dispise all admonition, and to embolden themselves to all excesse of riot in regard of Gods goodnes.) Oh, say they, God is mercifull, and Christ died for our sinnes. True: God is mercifull: but to whom? to the penitent, and humble person that hateth his sinne, and studieth to forgoe it: but he is not mercifull to those that loue their sinne, and like it, and that haue a roote of bitternes in them, and make Gods mercie an encouragement to hearten them in their sinne, and not to allure them to repentance, but make his loue and kindnes a protection to their lewdnes, to such hee will shew no mercie, but his wrath shall burne against them to the bottome of hell. So that, in speaking of Gods attributes, speake of them with reuerence, and to that good vse, for which God hath reuealed them.

*Dent. 29. 19.
Psal. 66.
184*

So lastly, Gods name is taken in vaine, in speaking vnreuerently of his workes: either those his admirable actions within himselfe, as election, and reprobation. When vaine man by his weake capacitie, and shallow conceit, cannot reach to the depth of his wisdom, what mooues him to chuse one and to refuse another; then in the bitterness of his heart, he openeth his mouth against his iustice: whereas he should rather, with silence and reuerence, wonder at this hidden secret. As *Paul*, *Rom. 11. 33.* did, having spoken sparingly of it, he breakes out in admiration, and so concludes, *O the deepnes of the riches of the wisdom, &c.* So, for the outward.

*To speake
vane-
rently of
Gods
workes, is
taking of
his name
in vaine.*

ward workes of creation, and of redemption, and the passion of Christ, when one can speake so lightly, and without all vse of these great things, that should make him feare before God, and increase reuerence toward his Maiesty, and hatred of sinne.

Taking
GOD'S
name in
vaine by
an oath.

Thus much for taking Gods name in vaine, by speech without an oath. Now followeth that taking of his name in vaine, which is with an oath.

And this is three waies: by swearing either vainely, or wickedly, or falsely.

Swearing
vainely.

Vaine swearing is, when in common and ordinarie talke, men mingle their speeches, and fill vp their sentences with needlesse oathes: which, though they account as a small sin, yet, it is a most notorious dishonour of God, and proceeds fro the diuell, he is the father of it. As Christ saith, *Mat. 5. Let your yea, be yea, and your nay, nay: for what soeuer is more, comes from the euill one,* that is the diuell. So that the roote of it is exceeding euill, and the fruit of it is euen as bad, as Saint James sheweth, *2. 1. 1. Swear not,* saith he, *my brethren, neither by heauen, nor earth, nor any other oath: but let your yea be yea, and your nay, nay, lest you fall into condemnation.* It is then manifest, that the Diuel is the author of vaine oathes, damnation is the end and fruite of vaine oathes, and he that is willing to be led by such a guide, and come to such an end, he may take his libertie to vse them. But one may say, I doe not swear great oathes, as by God, and by the members and sufferings of Christ, but petty and small oathes, as by my faith and troth, by this bread, fire, light, &c. But Christ answereth for this, that wee must not swear, neither by the Temple, nor the gold, nor heauen, nor earth, no, not so much as by our head, because God is the Author and maker of all things. And there appeareth such wisdom and power of God, in the simplest of his creatures, as ought to make vs to feare & reuerence him in them. So that, whether they be great oathes, or lesser oathes, if they be idle oathes, Gods Word hath condemned them, and they shall (without repentance) bring damnation. Yea, but I swear that which is true, it is not a lie. Be it so: yet God hath not bound you only, not to take

vp his name falsely, but not to take it vp idly and vainely. And againe, this ordinary swearing in our common talke, though it be true, will at length bring false swearing. It cannot be auoided, but that he that vsually sweares vainely, shall now and then sweare falsely. For the often tossing of Gods holy and sacred name, or any of his titles or actions, in our mouthes foolishly, or carelessly, doth at length beget such a base account and opinion of these things, that they care not how they vse them. Oh, but, saith one, I would not sweare indeed, but they constrained me, and vrged me to it, for they would not belecue me else. But if they will not, better it were to want credit with them, then to want the fauour of God: better vnder-goe mans vniust suspition, then Gods iust damnation. And what is the cause that some mens credit is growne so weake and feeble, that it will not stand, vnlesse it be vnder-propped by an oath? euen because they haue so wounded their name, by lying, fraud, and couenage, as that men take all for falshood, that comes from them. But if we would deale iustly and truly, and lead an honest life, we should not need to vse such sinfull shifts, to get men to trust vs. For there be many of Gods people, that (through Gods mercy) can say, they haue dealt so honestly, and conscionably with men, and haue had such care of their word and promise, as now no man that knowes them, will go about to put them to their oath, their bare word may end the controuersie. So that, if wee would deale plainly and iustlie with all men, and let them see truth in our words, and faithfulness in our works, such idle attestations, to the hurt of our soules, would be needlesse. So that to sweare, when no oath is required, nor accepted, nor can edifie, but rather hurt and grieue the hearers, is greatly to be condemned.

But, if vaine swearing be a plant of the diuels setting, and will bring forth fruit of his store, viz. damnation: then how much more horrible and odious, is that blasphemous and furious, and outragious swearing of many men? that if they be a little offended, and their minde displeased, then they fall to disgorge their filthie stomacke, vpon the name of their Creator, and spue out all the venome they can, vpon his most
sacred:

Wicked
swearing.

sacred maiesty, without any feare or reuerence. If in their hunting, their dogges content not their mindes, they fall a cursing and swearing, as it were to ease their distempered stomack, by shamelesse and blasphemous tearing and renting the name of God. If God crosse them in their dice, which are deare to them, they will crosse him in his glorie, which is dearest to him: if he make the dice runne against them, they will be auenged, their tongues shal runne as fast against him. Here is an heart possessed with the diuell, or rather changed into a diuell, that can find no other remedy, when it is crossed, & moued, but to dishonor God. As, who would say, it is an ease and pleasure to their mind, when they can bring any foule disgrace vnto his name, so much as in them lieth. Hell gapes with open mouth for such hellish persons: and a most horrible and fearefull damnation, remains for such horrible and fearefull sinners.

But, this may be an vnspeakeable comfort to poore Christians; If God forbear such furious persons, that blaspheme his name, and tread his glory vnder their feete: how much more will he beare with them that loue him, reuerence him, and desire to obey him? if God be so patient, that for a while he will, as it were suffer men to fly in his face; then those that humbly cast themselues at his feete shall finde mercie. But, let wicked swearers take heed, how they presume often thus to crosse God in their anger, in the thing that hee most accounts of: for he will not long sit downe by it, he will not still beare it, but he wil arise in his anger, and plague them in their soule, and in that, that is neere vnto them. If they set their tongues against heauen, heauen will send downe thunder-bolts of vengeance against them: and if one dash often against Christ, and will take no warning, at length Christ will fall vpon him, and grind him to powder. And thus much for idle and foolish swearing, as also bitter and outrageous blaspheming.

Secondly, Gods name is taken in vaine, by swearing wickedly, when men bind themselues by an oath to doe euill. As *Dauid* in a passionate heate, sware to kill *Nabal*. Indeede *Nabal* had deserued death, and God did meet with him af-

The danger of cursed swearing.

Math. 23.
44.

Swearing wickedly
to doe ill.

but *David* had no warrant to seeke a reuenge, and to swear to do that, which as yet he had no calling vnto. This kind of swearing is a taking of the name of God in vaine, whether the oath be broken or kept. For if men breake it, (as in this case they ought to do) yet they haue sinned, in that so lightly and rashly, they tooke vp the name of God, as that vpon better consideration, they were driven to recall their oath againe: but if they keepe their wicked oath (as *Herod* did) that is most sinfull of all; for then they make God an Author and patron of sinne, and call him for a witnesse and allowe of their euill. So that for vs to swear, wee will bee mixt with such as haue done vs some wrong; and that wee will be reuenged of them, or such like: it is a grieuous prophaning of Gods holy name, for Gods name should feare vs from euill, and not bind vs to euill.

Thirdly, Gods name is exceedingly dishonored and polluted by swearing falsely, by forswearing ones selfe, which is most usually called periuire. This is a most horrible sin, tending to a most fearefull damnation. For if we shall giue an account for euery idle word, as *Christ* saith, and if men be subiect to damnation for euery vaine oath, as *S. Iames* affirmeth: then, what shall become of those, that will dare to call God to beare witnesse of falshood, and beare themselves out in a lie, by pretending his name? Therefore in *Zachar. 5. 4.* the Lord shewes, that his curse (like a fretting Leprosie) shall come vpon the false swearer, and vpon his house, to consume him, and to deuoure his house and substance, and shall eate into them, till it haue brought them to nought. And in the *Psal. 15. 4.* it is set downe as a note and marke of a true Christian, that hauing sworne to his hinderance, hee will yet keepe his oath. Then how farre is he from being a good man, that will of purpose swear that, which he neuer purposeth to performe? and set a better colour vpon an vntruth, by garnishing it, with an oath? For it were better to lose any commodity, than Gods fauour; and suffer dammage in any thing, rather than in the matter of Gods glory.

Now the circumstances do aggrauate this sinne. It is very wicked and cursed, if it bee in a priuate place, and a priuate

False swearing
or
periuire.

Math. 12.

Forfeiture.
ring before
a Magi-
strate.

Perjured persons are rather common.

cause: but when one cometh before a Magistrate, in a public assembly, and in a matter to bee publicly tried, according to truth and iustice; then to winne credit to a lie, and vniust dealing, by calling the true God to witnes, is euen to make God a false witnes like themselves. And this is to vniuere and linke many sinnes together: for he doth not only prophane the glorious name of the Lord of Hosts; but also, as he is a thiefe, and robs the innocent of his right, and draws the iurers to an vniust verdict, and the Iudge to an vnrighteous sentence. Now the way to preserue vs against this abuse, is to feare an oath: as Eccles. 9. 2. describing a good man, and opposing him to a sinner, notes him by this marke, That he feares an oath, which the sinner is accustomed vnto. And he that is afraid to inure his tongue to swearing, shall not easily be overtaken with wicked, and much lesse, false swearing. But, he that hath so lauish a tongue, as it can, with as much facilitie and nimblenesse poure forth oathes, as other words, he is in continuall danger to fall into that foule and most odious sinne of periurie. And thus we haue heard how this Commaundement is broken. Now followeth to bee seene, what is heere required. It commaunds generally to glorifie Gods name, as is further shewed in the next table.

Q. **Life, by a godly and holy living in Christian profession.**

Gods name is glorified in

without an oath: in speaking of Gods Word, Attributes, Titles, Works, reverently and to good use and edification.

Speech in the lawfull use of an oath, by observing these rules in the Persons To whom the oath is sworn: that he do require & wif accept an oath.

Matter, that it be 1. True, in our iudgment, & knowledge
2. Of weight and importance.
3. Performed with great feare and reverence of Gods name.

First for life and conversation; a Christian is bound here
to behave himself so, that his whole conversation may bring

bring glory to the name of God, He must so profit in knowledge, and conscience by the Word of God, which he professeth, and make such a good proceeding in pure Religion, as that he may beautifie his religion by a blamelesse and vnspotted behauiour. Thus in Matth. 5. 16. Christ saith, *Let your light so shine forth before men, that they may see your good works, and glorifie your Father which is in heauen.* Hee wold haue Christians bee as lights: and the light which they must set forth on euery side, must be a gracious and Christian behauiour; that men seeing and beholding these beames, may glorifie not them, nor commend them (for a Pharisee will seeke to haue men magnifie him, and speake well of him) but a Christian must desire that by his meanes, men might bee brought to magnifie the profession of God; and to speake and think most reuerently of that Word, that hath wrought such grace, and such reformation in him. The life must be the first beginner in religion, or else the speech is but ridiculous; as the Lord saith, *What hast thou to do, to take my words within thy mouth? seeing thou hatest to be reformed.* One goeth beyond his calling and commission, when he dare call himselfe a Christian, and God his Father, and will not yeeld obedience vnto his Commandements, in his practise. So, 1. Pet. 2. 12. *Have your conuersation honest among the Gentiles, &c. that they may glorifie God in the day of their visitation.* As if he had said: There are many of Gods elect, that are as yet vnregenerate, and as bitter against God truth, and will speake as ill of profession as any other: but God will visit them hereafter by his good spirit, and the sonne of grace shall shine in their darke hearts, to their inlightning, and his Word shall worke faith and repentance in their soules: and when he hath shewed the same mercy to them, that in former time he did to you, they shall magnifie him for those good things that haue been in you, which haue caused them that bare an hard minde to religion before, to loue, and like it so much the more now. And though they stand out long, yet at length they shall bee wonne, and then they will magnifie GOD. And euen bond-men are commanded, notwithstanding their lowe estate, and the basenesse of their

Psal. 70.

Tit. 2. 30. condition, yet to bring some glorie to God, and winne some reuerence to their glorious profession, by their good behaviour.

The mee-
nest Chri-
stian in his
place may
bring glory
to Gods
name.

No man is in so meane a place, and so contemptible a degree, but that if he will take the name of Christ vpon him, and the profession of Christian religion, hee must adorne it and decke it: which he may do by being faithfully and diligent in his place, and giuing every man his due conscientiously. Euen a seruant, if he be not audacious, and arrogant, nor giuen to picking and falthood, but trustie, diligent, and seruiceable, patient, meeke, and humble; he glorifieth God, he graceth Religion, hee worketh out his owne saluation, and doth what in him lieth to conuert his vnbeleeuing master, and shall haue teward of this seruice, as well as if he were in a higher and more honourable calling; that the world made more account of.

In the very first petition Christ bids vs say, hallowed, or sanctified be thy name: that is, let vs and al professors be so wel grounded in the vnderstanding of the Word, and rooted in good affection to the same, as that our life, led in all good conscience, may bring glory to thy name and religion. Now, for vs daily to make this prayer and neuer to regard our actions, how they be agreeable to this petition, what is that, but to dishonor God both in life, and prayer? And thus much how wee must glorifie God in deed. Now followeth, how we must glorifie him in word.

Gods word
must be re-
uerently
handled.

First, we must speake of Gods Word with such care and reuerence, as becomes the great excellencie of it: and not vainely, nor idlingly, but only to those good vses, and with that good affection, that the Lord hath commanded. And so in Deut. 6. 7. *These words shall be in thine heart, and thou shalt rehearse them continually, &c.* So that it is not left at mans discretio, whether hauing Gods Word in his heart, he will speak it, or not; but it is laid as a commandement, with equall authority with the former, that hee shall talke of it, as well as thinke of it. And surely, if it dwel within, it will be heard without, as Psalm. 37. 30. *The mouth of the righteous will speake of wisdom: for the law of God is in his heart, and his feet shall not slide.*

slide.

side. He sheweth the priuiledge of a righteous man, That he hath Gods law so rooted and settled in his heart, as it will spring and bud forth in his mouth, and so keepe and preserve him, that either he shall not doe any thing that is wicked; or, if he doe, he shall be soone, and happilie recovered.

Those therefore faile much in this dutie, that will neuer talke of any thing in the Scripture, or of any part of Gods worship: they will come to the Church, and giue the Preacher an houres hearing; but follow them out of the Church doore, and what kinde of conference shall you heare come from them? not one word of the Sermon, but presently of earth and earthly things. Though these men bee not common swearers, yet they haue broken this Commandement: for God commands vs here, to honor him with our tongues.

And therefore, howsoeuer foolish persons are readie to excuse themselues (That, though they cannot talk of the Scriptures, because they are not booke-learned, yet they haue a good heart, and serue God day and night, (if you will beleeue their report) yet, so long as their goodnesse is locked vp, that it cannot come abroad, they may say what they will of themselues: but Christ saith, that *A good man out of the*

good treasure of his heart, bringeth forth good things. This

Matth. 12.

is such a treasure, as must needes bee brought to light continually. For if one say, he hath a coffer full of good gold, and yet can fetch nothing out but drosse, no man euer saw him bring one peece of gold out of his chest, but every day Slips, and base coyne; surely, by this that commeth abroad, men may quickly gesse what mettall is within: and few will count him euer the richer for his golden words, when hee hath nothing but brasse comes out of his purse. And so in the Prou. the Wiseman saith, that, *The tongue of the righteous*

Pro. 10. 31.

is a tree of life, and that it feedeth many. And therefore he that

can feede none, is not a righteous man, but destitute of the grace of God. As men therefore must not speake idly of Gods word, so neither must they bee altogether silent; as though wholesome and religious talke belonged not to them, but they must open their moutnes with wisdom, and haue the law of grace vnder their tongue.

Pro. 31. 26.

Gods titles
must be na-
med with
fearc.

Secondly, we must speake of Gods titles and properties, with feare and trembling, to the benefit of men, & the praise of God by them. Thus *Dauid*, *Psal.* 40. 9. saith of himselfe, *I haue declared thy righteousness in the great congregation, I haue not hid thy righteousness, and I concealed not thy mercie and thy truth, &c.* These were the things wherof *Dauid* would speak; the great mercie of God, and his wonderfull & stable truth: that men might learne hence, to flie vnto him, and depend vpon him in their miseries. And hee would shew forth his righteousness, that men should know, that it would surely go well with the righteous, and that the wicked should haue according to the worke of his hands: for God being righteous in himselfe, must needs punish the one, and reward the other, as their liues and deedes haue deserued.

These were the things, about which he would willingly exercise his tongue, and speake ioyfully to the people. For one cannot speak of these things conscionably, but it would worke in him a feeling and loue of them: so that himselfe shall get more good, and those also that heare him. So *Psal.* 107. 8. *Let them confesse before the Lord his louing kindeesse, and his wonderfull workes before the sunnes of men.* He would haue vs haue such a feeling in our hearts, as that wee should not onely confesse Gods kindeesse before him, but before men also make knowne the same.

And therefore al of vs must here be humbled, and acknowledge how exceeding short we come, how seldome or neuer we breake forth into such confession or declaration of Gods power, wisdom, mercie, &c. as our selues and others might thereby be stirred vp the more to be thankfull vnto him, and to stay vpon him. Who almost hath said, as *Dauid* in the *Psalme*: *Come, and I will tell you what the Lord hath done for me*; what carefulnesse hee hath had ouer our soules and bodies, what faithfulnessse he shewed vnto vs in all our needs, and all his wonderfull mercie and wisdom, whereof wee haue dally experience? Many can make long discourses of the kindnes of such a friend, and spend much time in telling what their good friends haue done for them: but for God, that giueth life, and breath, and all things, and that gi-
ueth

ueth power to our friends to doe vs good, and kindnesse to put that power in practise; who almost doth speake of his goodnesse and power, that he continually doth shew and practise towards vs, to moue himselfe, and others thereby, more earnestly to glorifie his name?

Thirdly, wee are here commaunded to speake of Gods workes with reuerence and thanksgiuing, whether they bee workes of mercie, or iustice. And thus the children of Israel, with their leader *Moses*, after that wonderfull deliuerance at the red sea, did fall to praising and magnifying God, and to confesse his excellent greatnesse and Maiestie, and set out the same to all posteritie. And as we must magnifie God for all his workes, so especially for those that goe beyond our reach, and seeme most contrarie to carnall reason. And thus *Paul*, hauing disputed of election, and reprobation, such workes as carnall men and fleshly wit most snuffe at, and would willingly shew their quarrell against, if they durst for feare of men, *Paul*, I say, being a man of God, speakes most reuerently, and with wonderfull admiration of the greatnesse of God, Rom. 11. 33. *O the deepenesse of the riches both of the wisdom and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out! and then, who hath knowne the minde of the Lord? who can tell why God chuseth one to life, and leaueth another to death, why hee will haue one saued, and another condemned? who can assigne the cause of these things? And, in the next verse, hauing before spoken of ordaining one to shame, and another to glorie, he shuts vp and closeth all with this holie and reuerent conclusion, wondring at his greatnesse: Of him (saith he) and through him, and for him, are all things: to him be glorie for ever. Amen.* As if he should haue said: He made all things at the first himselfe, he sustaineth and preferueth all things by his owne power still, therefore it is most iust and equall, that he should dispose and order all things according as seemes best vnto him, for his owne glorie.

And as wee must strue to magnifie God in these workes, that crosse our reason, so, in those also that are most contrary to our affection: as in our crosses and afflictions. And thus

Gods
workes must
be spoken
of with re-
uerence.
Exod. 15.

We must
praise God
for our af-
flictions.

Iob 1. 31.

did *Iob*, when God had taken away his sonnes, his seruants, his sheepe, his oxen, his camels, and all his goods, and that vpon the sudden: he fallcs not to murmuring and grudging against God, but breaks out into the praise of God; *The Lord hath giuen* (saith he) *the Lord hath taken away; blessed be the name of the Lord.* In all these miseries he could finde in his heart, and see good cause, to blesse the name of God: for he knew that it came from God. And though the diuell were a chiefe stirrer, yet he could not goe beyond his commission; and though God had taken away all, no wrong was done to *Iob*. Gods it was, and God had giuen it him, and might haue taken it away sooner, and therefore still he was to be blessed. So did *H Ezekiab*, so did *Els*: *It is the Lord, let him doe what he will.* So that euen in Gods chastisements, which are tedious to the flesh, and goe against the graine of our affections, wee must praise him. As *Nebuchadnezzar* in the end of his seven yeeres miserie, saith, *He is holy in all his works, and iust in all his waies.* And thus we must glorifie the name of God in speech without an oath. Now it followes to speake of an oath.

Dan. 4. 34
Swearing
rightly is
an holie
seruice of
God.

And first wee must know, that it is a singular seruice to God, to take an oath, when we haue a lawfull calling thereunto. As rash swearing is a wicked sinne, so right swearing is an holie seruice: and one may sin as well in omitting this, when it is lawfully required, as in committing the other which is forbidden.

So Deut. 6. 13. and 10. 20. *Thou shalt feare the Lord, and serue him, and sweare by his name.* In both which places, God plainly requireth this swearing by him, as a speciall honour that belongs vnto him, when we haue a warrantable and iust cause to take an oath.

1
It is an er-
ror to for-
bid the vse
of oathes.

Therefore their error must be condemned, that would altogether roote out the vse of oathes, as vnlawfull; and being called thereto, refuse it, because, they say, they would not take Gods Name in vaine. Whereas, in refusing, to sweare by it reuerently, and vpon good ground and allowance they transgresse this Commandement, and might as well refuse to heare, reade, and pray, as to sweare being called thereunto.

Likewise

Likewise it serueth for our instruction, that when the case stands so, as that an oath is required at our hands, by those which haue authoritie, and when wee haue a sufficient warrant, then we should willingly and carefully doe it, and that with a minde to glorifie God, and an expectation of a blessing vpon this holy worke, as vpon hearing and reading, because it is an ordinance of God, as well as these be: and it is a fault, when men comming to this, do not propose the glorie of God vnto themselves; nor looke for any reward for this dutie, but onely respect the ciuill ends to set agreement and make peace among men. Many will hope to speed the better for a good prayer (as indeed they shall) which neuer hope that God will look any whit the more fauourably vpon them, for swearing religiously. But if God will punish vaine swearers, he will reward good swearing, and those that vse it aright. As a curse is denounced against the sinfull and idle vsage of it; so the reuerent and conscionable vse of it, hath a promise of blessing annexed vnto it. But for want of knowledge and faith in this point, wee want the fruit of it, whereas a Christian, swearing for conscience sake, and in obedience to Gods Commandement, may lay vp an oath among his best seruices, and treasure it vp as a precious iewell that shall bring an euermlasting reward with it. For God will not forget those that sanctifie his name: which all they doe that sweare reuerently by it.

We may expect a blessing for swearing rightly.

Now, that wee may sweare lawfully, these rules are to be obserued, for the

Persons } swearing,
 Worke } requiring them to sweare.

Rules that wee may sweare rightly.

For the person swearing, this must be knowne and obserued: that, if hee would haue God to accept of him, he must be a Christian: for no vnregenerate man can sweare religiously to please him. And therefore Saint *Paul* swearing, faith, *I call God to witnesse*; but so may an vnregenerate man, and his oath be worth nothing, therefore he addeth, *whom I serue in my spirit*: shewing that he, that will comfortably take the name of God in his mouth, to sweare, must sanctifie him in his heart, and serue him in his soule, or else he doth take the Name of God in vaine, hee doth not glorifie him at all. For

Vnregenerate men can neuer sweare rightly. Rom. 1.9.

Math. 7.18

an euill tree (saith Christ) cannot bring forth good fruite. And though others may haue good by that that hee shall doe, yet it can bring no good or comfort to himselfe. Nay, it is an euill worke in him, as was the preaching of *Iudas*, and casting out of Diuels, and other workes, which hee through Christs commission was able to doe: which (notwithstanding) were so farre from doing him good, or yeelding him any comfort against the terrour of his conscience, that they rather were torments, and fire in his bosome to vex him, that had made so faire a shew, when in truth hee had so soule a heart. So, if an vnregenerate man take an oath, although it be very true, yet hee sinnes and dishonoureth God in thus swearing; because whatsoever is not of faith is sinne: now, hee hath no faith, neither lookes hee to Gods Commandements, or respects his glorie in the oath. Therefore, whosoeuer hath taken an oath before his calling, howsoeuer in it selfe lawfull, yet, hee must be humbled for the doing of it, because it was a sinne in him, being voide of faith, and wanting a good conscience, and all true reuerence of Gods Maiestie. For these things can neuer be wrought, but by the worke of the Spirit, which doth conuert men, that they may be fit for his seruice: whereas, in the state of vnregeneracie, they tooke Gods Name in their mouthes, when there was no feare of him in their hearts: and to the impure all things are vnpure. This must be obserued in the partie that is sworne.

Tit. 2.15.

Now, in him to whom the oath is made, this is requisite, (without which, an oath cannot be lawfull) that he require it, and be readie to accept it. For if the partie, vnto whom one sweareth, be vnwilling of it, then is it a sinne offense to the Lord.

What inconueniencies accompanie forward swearing.

And therefore many men are to bee reprooued, that, in common buying and selling, are so forward to sweare, as that, though no man be willing they should sweare (yea, rather many are grieved and troubled at it): yet, euerie thing of lightest moment, must haue confirmation of an oath annexed vnto it. But what get they, that will make a trade of swearing? Surely this, that they grow to bee suspected of vnfaith-

vnfaithfulnesse: and when they be so lauish of Gods name, both their owne hearts grow lesse to reuerence it, and others the more suspect them; whereas they thinke to remoue all suspicion from themselves. For, a godly man, and one that hath any true fidelitie in him, sets more by the name of GOD, then to pawne it vpon euery small occasion: and therefore those may bee iustlie thought most deceitfull towards men, that bee most prophane towards God. And hee that careth not to dishonour God, will neuer make any great stay to illude his neighbour. These rules are for the persons. Now for the thing it selfe.

First, it must bee true that is sworne: that is, whatsoeuer wee confirme, by taking the Name of God in our mouthes, must not onely bee true in it selfe, but a knowne trueth: of which he that sweareth, hath some certaintie, his conscience must not doubt of it: if hee doe, hee sets too light by Gods name. So *Ieremie*, Chapter 4, verse 2. he requireth that men sweare in truth, & in iudgement. If one will come to auerre and affirme a thing with an oath, he must bee able to say, I sweare nothing but that which (vpon sound ground and good prooffe) I know to be true, I am sure of it, and haue in mine own hart, iust warrant for y^e which I speak: else, vpon euery light coniecture and slender opinion to binde a thing by the Name of God, though it fall out to be so, is to prophane Gods holie Name, and take it vp with a vaine and vnreuerent affection; in that one is so rash, to aduenture so easily and suddenly vpon a thing of such weight and importance.

Secondly, an oath must not be tendred in light and small matters, but in things of great moment. Though the matter bee certaine, and, in our knowledge, such as wee may safely testifie the truth of it: yet, if it bee but a trifle, it is not worth an oath. In such a case, man must rather bee content not to be credited, then to call Gods name to witnesse. When *Moses* was the Iudge, hee appointed inferiour Officers to be conuerfant in smaller matters, and onely the greater and weightier matters were brought to him, to heare and decide.

Rules of a religious oath. First it must be of a knowne truth.

Others must be taken in matters of importance.

Exod. 18.

cide. Now then, if it were not fit for *Moses* to bee called to the ending, and making vp of every light and idle controverſie; much leſſe is it for vs to debase God ſo much, as to bring him in vpon every triſle. Wee would count it a very vnſeemely thing, to trouble high Officers and Magiſtrates with cauſes, which the meanest neighbour could arbitrate. And if it be too much diſgracing of a Noble mans dignitie, to call him ſoorth about every ſuch thing of no waight; much more prophaneneſſe is it towards God, and ſheweth a heart nothing touched with the greatneſſe of his Maieſtie, to vrge him to come out of his place, to deale in ſuch triſles. Therefore, vnleſſe it bee matter that tends to the glorie of God, or ſome great good of man; to end contentions that would bee dangerous, and to ſet vnitie and good order among men; we muſt not be bold to meddle with the name of God, and ſolemnely to call him as a witneſſe of the thing in hand.

3
Oathes
muſt be taken
with
reuerence.

Laſtly, we muſt doe it with great feare and reuerence: as in Eccleſ. 9. 2. it is noted as the mark of a good man, to *ſear an oath*. And though one be the ſeruant of God, and an oath be required of him, and hee know the thing to be certainly true, and the matter alſo of waight, worth an oath: yet, if he come lightly, without any regard of God, and reuerence of that his excellent name, hee hath failed in his ſwearing, and hath taken Gods name in vaine, and is to be humbled for it. For, in the ſecond Pſalme, and the eleuenth verſe, hee ſaith, *Serue the Lord with feare*. Now, if a man muſt not vndertake any ſeruiſe of God without feare; much leſſe may hee call God to be a ſpeciall witneſſe, and after a ſpeciall manner ſet himſelfe before him, without trembling, and great awe of his Maieſtie. And thus much for the Commandement. Now follow the reaſons of it.

For the Lord will not hold him guiltleſſe that taketh his name in vaine.

Doll.

Here God, from the greatneſſe of the perill, goeth about to terrifie men from the ſinne. Now where he ſaith, the Lord

Lord will not hold him guiltlesse, something more is vnder-
stood, than is expresse. For the meaning is, that God will
account him as guilty; and execute a sharpe and severe pu-
nishment vpon him. So that, this we may heere obserue as a
plaine doctrine, That he that sinnes against this Commande-
ment, vnlesse he do soundly repent, shall draw heauy iudge-
ments vpon himselfe. As the offence is hainous, so will the
punishment be answerable. For, it is God that vndertaketh
to prosecute against them: hee will not put it vp, but be re-
uenged vpon them. If man only accused them, they were
not necessarily faulty, but might retaine credit with men, or
at least haue comfort in their owne soules, as *Naboth* had, and
they which are spoken of, *Esay* 29. 21. that were made *to sin*
in word, when they spake truly and faithfully: and being righ-
teous, were yet *made to fall without cause*: but if God con-
demne, who shall cleare? if he condemne, who shall iustifie?
Their owne tongues and hearts, and consciences shall passe
a verdict against them. If man only were offended, man also
might determine the cause, as vmpire or Iudge, and over-
rule the aduersary. For the sentence is not alway as the plain-
tiffe would haue it: but (as *Eli* told his sonnes, 1. Sam. 2. 35.)
If one sinne against God, who will pleade for him, or take vp the
matter betweene them? If man only followed the cause, there
might be many helpes: as protections, or bailes, or flight, or
pardons, or death of either side, &c. But if God pursue, who
can resist him? who can escape him? who can ouer-match
his power, or (without true repentance) extinguish his dis-
pleasure? If he cast them, they be subiect to any punishment
or all punishments; in euery place they may feare apprehen-
sion, at all times they may expect execution: so feareful
is their state that breake this law.

And yet of all sinnes, this seemeth most safe in the eyes of
men. A greater penalty is laid vpon him, that robs a man of
his goods; then vpon him that robs God of his glory: and
one may with more ease carry out a blasphemous and suti-
ous oath, yea, many of them, and wicked scoffing and mock-
ing at the Word and workes of God, then any slanderous
approach, or taunting terme against his neighbour, that is
but

He that taketh Gods name in vaine and repents not for it, drawes downe Gods iudgements vpon himselfe.

but dust and ashes like himselfe. Therefore, sith men let it slip so easily, God will take the more notice of it, and punish it more sharply. For indeed men are farre more carefull for their owne vaine glory, then for Gods glory; and therefore, if God should refferre it to mens assises, it is sure, little order would be taken for it. Yea, commonly it is seene, that those which should reforme and correct others in this point, haue themselves most need to be reformed, and corrected: and the greatest rulers, that should most repress blasphemie, of all others practise it most. For if they be neuer so little crossed, how do they seek to ease themselves, but by violent and outrageous swearing? Therefore, if God should put ouer the punishment of it to their discretion; like enough a very slight penalty should serue the turne. And men also could not suffice a sufficient punishment answerable to the fault: for damnation is the due punishment, as Iames 5. 12. Therefore, God will haue it come before his iudgement seate, and himselfe will be the Iudge and executioner in this offence.

¶ 721.

Such as vse
to take
GODS
name in
vaine, grow
more and
more
shamelesse.

Sith then, God vndertakes to punish it: the vse is for the terror of all vngodly persons, that take liberty to themselves to runne ouer, in the breach of this Commandement above the rest, that they grow shamelesse, they neuer seeke to hide it, nay they will do it to grieve them that dislike it, and finally they take a great pride in it.

Many also (of the ciuiler sort) will be loath a man should see them take away their neighbours sheepe, or steale a shee from off the hedge: but if they sweare in a passion, and be told that they are in great fault, they wrong God, in that which is most deare vnto him, they prophane and dishonor his name; then they turne all into a iest and laughing. What is that such a matter? doe you stand so much vpon an oath? who is there I wonder, that doth not sweare sometimes, and drop out an oath before he be aware, when he is angrie? And doe they make so light a matter of it? Is it a small thing to fall into the hands of God? Nay there be some of Gods people, that can say truly, through Gods mercy, that they had rather chuse, to haue their soule drop from their bodie, than a rash and passionate oath from their mouth. For if God

haue

haue threatened to bring damnation vpon vaine swearers, when where shall mad and frantique swearers appeare? These bitter swearers; how great a damnation must they looke for, vnlesse their repentance be exceeding great? For though men let them passe, yet before the great Iudge of heauen, they be liable to an action of eternall death. Wherefore, in a case of such danger, men must be content to be admonished, and to be helped out of the sinne: and not chafe and rage against him, that by a wholesome rebuke, desires to preserue them from the wrath of God, and to draw their soules out of perdition.

But this is their defence, That they sweare not from an euill mind, nor in any bad meaning, but only by reason of a long custome, which they cannot now leaue. But this defence is now much worse than the offence. For it is all one, as if a common robber should pleade Not guiltie, before the Iudge; confessing that he had indeed robbed, and murdered, yet he thought himselfe an honest man, because he did it not of an ill intent, but only for that hee had accustomed himselfe to theeuing and spoiling euer from his childhood: and therefore he must needs continue that course of life still; hee neither could, nor would alter his custome. Would an earthly Iudge acquit such a shamelesse malefactor, though the wrong concerned only other men, and not himselfe? And shall God, the most righteous Iudge, let such escape, as make it their ordinary custome to rob him of his owne glorie, and to pollute his most holy name? Other malefactors vsually doe not kill before they be prouoked, neither will they steale, but in hope of gaine to themselues: but these wicked swearers flie vpon God, who neuer did them hurt, and they are needlesse, and senselesse theeuers; for they spoile and rob, without any hope or possibility of gaine: yea, with euident hurt to their owne soules, hinderance of Gods glorie, and griefe of heart to their Christian hearers.

Lastly, this may serue for the comfort of them that haue receiued wrong by false oathes, and haue false matters carried out against them, by the helpe of periurie. Though Iudges for their owne gaine, sometime regard not this, or, by reason.

Custome
to sweare
excuseth
not, but ac-
cuseth
more.

Comfort
of such as
haue recei-
ued wrong
by false
swearing.

reason of their ignorance, or error, cannot find out the right, and counsaile matters passe for current: yet the Iudges of Iudges will make a better inquirie, and let downe a more true and vpright sentence, and will lay open their innocency, and the damnable hypocrisie, and impudency of their aduersaries: and not only discover it, but plague and confound them for it, if they persist impenitent. And this was the case of *Naboth*, and his children. He was by such wretched dealing surprised and brought to death, as a malefactor, and traitor against the King, and blasphemor of God: but hath not God shewed in his Word, how he brought destruction vpon the actors, and rooted them out, and swept them and their seede away from the face of the earth? and *Naboths* name is now cleared, and every one that heareth of him, knoweth him to haue been better than *Abab*, or *Iezabel*. So that, God brought their sinne vpon their heads, and hath not suffered his innocencie to be stayned. God would not beare with it: howeuer, for feare of *Abab* the King, no man durst go about to redresse it. Therefore albeit sometimes wicked sinners will impudently outface, and by swearing and false swearing, ouerthrow good causes of Gods children, and carrie away matters for a time, that are altogether false: yet be patient, God will not let the vprightnes of his children be alway oppressed: he will not still suffer his sacred name thus wickedly to be abused, and made a shelter for lies and slanders, but when the good time comes, he will let the world see how shamefully they dealt. And though now, while God holdeth his peace, they flatter themselues, and be not afraid to prophane his name, so they may effect their malicious purposes, for matters to go on their side: yet God will cause their wickednes to returne, and fall vpon their owne heads, and their owne shame shall couer their faces; and the wrong done, both to his name, and to his seruants, shall bee fully discovered and reuenged. Thus much concerning the third Commandement, for the glorifying of Gods name. Now followeth the fourth, in these words.



The fourth Commandement.

Remember that thou keepe holy the Sabbath day. Sixe daies shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God; in it, thou shalt doe no manner of worke, Thou nor, &c.



He purpose of God in this fourth Commandement, is, to teach vs, to set apart the seuenth day wholly, from al worldly affaires, to the exercises of religion and mercy. The parts are two. The one sets downe the duties to be performed; the other the reasons to moue vs to performe them. The duties two-fold: What we should doe, and from what we should decline. The thing to be done, is, keeping it holy, celebrating an holy rest vnto God. The things to bee forborne, are, all worldly workes in our selues, and those that belong vnto vs, as children, seruants, and all inferiors, and that our beasts be not put to any seruaile labour, yea, that the stranger, when hee comes amongst vs, doe not openly prophane the same. Though we cannot enforce him to come to the publike exercises, yet those that are rulers and gouernours, must restraine him from open violating of it, by working or any such like disorder, and must lay their authoritie so farre vpon him, as that they suffer him not, among their people, and in their iurisdiction, in the face of the Congregation, to breake the Commandement.

The reasons are diuers: First, drawne from the equitie and righteousness of it, in these words. *Sixe dayes shalt thou labour, and do all that thou hast to do.* As if he had said, I haue giuen thee six daies for the workes of thy calling, and haue taken but one for my selfe: therefore thou must be very well contented, to yeeld to me in this so reasonable and equall a
Reasons
for obser-
uation of
the Sab-
bath day.
First from
the equity.
dutie.

duty. If I had taken six to my seruice, and giuen thee but one for thine ordinarie affaires, yet, thou oughtest to haue obeyed me: but now that I am so liberall to thee, and referue so little time to my selfe, hauing so large authoritie, there is no reason, why thou shouldest refuse.

3
Secondly
from Gods
right,

The second reason is taken from the interest and right of God, in these words; *The seventh day is the Sabbath of the Lord thy God.* As though he would say, I haue taken it to my selfe, I challenge it to be employed in my seruice, it is my daie, and not thine: therefore vnlesse thou wilt be accounted a sacrilegious theefe, to take holy things for vnholly vses; vnlesse thou wilt deuour things that be sanctified, to thine own destruction, see that thou meddle not with it. It is a part of Gods treasure: and thou shalt be no better then a robber, if thou conuert this, which is not thine, to thine owne vses.

3
From Gods
example.

The third reason is taken from Gods example, in these words; *For in sixe daies, the Lord made Heauen and Earth, the Sea, and all that in them is, and rested the seventh day.* As if he should say, If thou wilt follow examples, and be led by others, then follow the example of the best. Now, what better example can there be, then of God himselfe? who, when he made the World, and all things in the World, contriued all his workes so, as that he finished them in the compasse of sixe daies, and on the seventh day rested from all his workes of creation, only preseruing those things, which before hee had made. Therefore from his example learne thou so to dispatch all thy busines in the sixe daies, as that on the seventh day, ceasing from labours of thy calling, thou maist giue thy selfe wholly, to the duties of sanctification, and to meditate on Gods power and greatnesse in his sixe daies worke: for which end, as one speciall thing to be done in it, hee hath appointed this resting on the seventh day.

From the
end of the
Sabbath.

The last argument is taken from the end and vse of the Sabbath, in these words; *Wherefore the Lord blessed the Sabbath day, and hallowed it.* As if he should say, If neither the equitie of the Commandement, nor the right of God, nor yet his example will preuaile with thee, to perswade thy heart to keepe this Commandement: Yet, in regarde of thine

thine owne profit, and the benefit thou shalt reape to thy selfe, yeeld to keepe it holy. For, God hath not taken this to himselfe, for any commoditie, that hee should haue by it, but euen for thy good: he hath appointed it for holy vses, that it might be a meanes of blessing, not vpon the soule onely, but vpon the body also, and estate of them that obserue it. There is no readier way to bring Gods blessing vpon any man, then the sanctifying of it, nor no more present meanes to pull downe a curse, then the neglecting and breaking of it. Therefore, if thou loue thy selfe, and wouldest haue prosperitie to thy soule and body, yeeld so much obedience to God, as to sanctifie his Sabbath. Thus much concerning the drift and exposition of the wordes of this Commandement.

Now, because there be manie that are not perswaded of the continuance of the Sabbath, and account the keeping holy of the seuenth day, in the number of those ceremonies which be abrogated by Christ, as belonging onely to the Iewes: therefore, it is requisite, that wee proue and confirme by some sound reasons out of Gods Word, that this Commandement is morall and perpetuall, and as carefully to be kept vnder the Gospell, as vnder the law, and to continue in force, so long as any of the commandements, euen so long as there is a world and a Church militant in it.

The first argument to proue the perpetuities of the Sabbath, may be drawne from those reasons which God vseth for the confirmation of it in the text. The reasons are all of them perpetuall, and not one ceremoniall, and euery one belongs vnto vs, as much as vnto them: and therefore it is without reason to make the commandement it selfe of lesse scope, and binding sewer to keepe it, then those reasons which are brought to confirme it. For, goe through the whole Commandement, what one word in all of it, hath any note of ceremonie? what reason sauiours of any special thing to the Iewes, that the Commandement should be tied onely to them? For God commands them to keepe the seuenth day, because it is most equall: seeing that hee hath permitted fixe daies, for their ordinary trauell. And hath

That the Sabbath is morall and perpetuall.

Arguments to proue the Sabbath day to be perpetuall:

1. From the Reasons in the Commandement.

not he giuen vs libertie to labour fixe dayes in our calling; and is not the equitie altogether as forcible to vs in euery age, as it was to them, in their ages? If God haue taken from vs none of the fixe dayes, which he gaue to them; what reason haue we to take away the seuenth or any part of the seuenth, more than they?

Then, secondly it is the Lords; therefore the Iewes may not employ it any other waies than according to his will: and doth not this reason hold as strögly now? Haue we any priuledge granted, to lay theeuish hands vpon those holy things, which are Gods, more than in old time the Iewes had?

And for the example of God, that he ceased from creating, doth it not reach to all men and to all times alike? are not we as much bound to follow Gods example as euer any?

Lastly, it is a day blessed to them that keepe it, and to this end consecrated, that it may bring a blessing. Hath time worne out the force of this argument? Is God lesse able to blesse vs now, or should we lesse desire, or do we lesse stand in need of his blessing than they? We see then, that all the reasons are firme and strong, the length of time cannot abrogate the truth and strength of the reasons; therefore neither can it disanull the Commandement, which is grounded hereupon. For, where God giues a ceremoniall commandement, which he would haue the Iewes only to obserue, there he frames his reason thereafter, from some thing that specially toucheth the Iewes, and hath no such agreement, or affinity to other nations or times. As for the Passeouer, he commaunds the Iewes to keepe that. Why? Because the Angell passed ouer their houses, when he destroyed the Egyptians. And they must giue their first borne to God: Why? Because God did not smite their first borne in the slaughter of the Egyptians. And, so many other ceremonies haue reasons annexed vnto them: which being peculiar to the Iewes, shewed, that they did only bind the Iewes vnder the law. But of all the reasons heere alledged, we see that none is ceremoniall, peculiar, or proper to the Iewes: but euery one common to all, and as large as all the world: therefore those that cannot exempt themselves from the arguments confirming the commandement,

dement, may not pull their neckes out of the Commandement.

Secondly; from the time, when this Commandment was first given, and the keeping of a Sabbath holie, first instituted; we may easily perceiue, that this Commandement is no more ceremoniall then all the rest. For it was given in mans innocencie, when *Adam* was perfect, and needed no ceremonie to leade him to Christ, because hee did not neede to beleue in Christ, being himselfe perfect, and holding his happie estate not by faith in Christs merits, but by confidence in Gods word, promising him life, so long as he continued in his innocencie and obedience. For this Commandement was not first given at Mount Sinai, no more then any of the other tenne: but equally with them bound the conscience of *Adam* the first man, and is of like antiquitie with the rest. The first seuenth day that euer was, was as much to be sanctified, as any Sabbath following. As may appeare in the second of Genesis the 2. and 3. verses: where it is said, that God after the creation in the sixe daies, *rested from creating the seuenth*: and therefore *hee hallowed the seuenth day and blessed it*. Now then, sith it was instituted in Paradise, afore either there was a ceremonie, or need of a ceremonie, it may not be reputed among the Iewish ceremonies.

And this reason is the rather to bee marked, because it shewes the foolishnes of that friuolous obiection that some men bring against the Sabbath. O (say they) the Iewes were children in Christ, and weakelings, and therefore they had neede of a Sabbath: but wee are past babes, wee are men growne, and haue more knowledge, wee are stronger then they. Are ye stronger then the Iewes? Be it (though if it were well tried, many of these, that bragge of their strength aboue the Iewes, would be found inferiour to many of the Iewes.) But be it, for the time: grant them this; yet, are they stronger then *Adam* in his innocencie? haue they greater knowledge and more grace, then hee had before his fall? But God saw it needfull for *Adam* to haue a Sabbath. And if it were needfull for him that was without sinne, and had no clog of corruption to hinder him, no sinner to infect him, no

From the
time.

Heb. 4.3.

But more
instances
may be
add'd

ill example to seduce him; yet (I say) if he had neede of this (as God in his wisdome saw hee had) because his calling (though followed without tediousnesse) would yet partly haue withdrawne his heart, that hee could not so freely and wholly haue giuen himselfe to praising of God, and considering of his power, wisdome and mercie: and therefore was to set one day apart from all works of his vocation, that he might wholly addict himselfe to religious and holy exercises, and with greater libertie and comfort doe them. Then what neede haue wee? and how farre is our necessitie greater? which are burdened with many corruptions of our owne, and haue temptation from many ill presidents, and many allurements of the World, to pull our hearts from the worship of God: which are men of polluted lips our selues, and dwell among people of polluted lips: and which cannot without farre greater distraction, and wearinesse also, follow our calling. If *Adam* had need of a Sabbath, when he had no let within, nor without, how much more haue wee? which both within and without are beset, and on every side compassed with such strong impediments from our selues and others, that when we haue a Sabbath, to bestow wholly and only on godlines and religion, can yet hardly and with much a-doe keep our hearts from wandring after the world, and earthly things. For, if *Adam* had need in his innocencie to be helped with a Sabbath: then no man in this World is so strong, as that hee, for that cause, may exempt himselfe from keeping a Sabbath. It was giuen to strengthen and helpe the Iewes, and they needed it: yea, it was giuen to *Adam*, and he needed it, that he might more freely serue God, and more comfortably reioyce in him: and for this reason also, is perpetuall and not a ceremonie.

3
From the
manner of
the deliue-
rie.

Thirdly, the manner of deliuey confirms the perpetuall of it, and shewes that it is still of as great force, as any of the rest: for this was written by the finger of God, in the tables of stone with the other, to shew the durable continuance of the same; and therefore this is not exempted. Deut. 10. 4. *Then he (viz. the Lord) wrote upon the tables, according to the first writing, the ten Commandements, which the Lord spake vnto*

to you in the mount, out of the fire, in the day of the assemble, and the Lord gave them vnto me. That reason, which *Moses* brings to confirme the authoritie of all, doth as strongly establish this, as any of the other: *viz.* that God first spake it with the rest, and after wrote it also in the tables of stone. God did give the ceremoniall lawes by the ministration of Angels, and vsed *Moses* as his instrument to write them: But for the greater reuerence of these ten, he would not vse the helpe of *Moses* hand and pen, but with his owne finger wrote them, not in paper, with inke, but in stone (to shew the strength and continuance of them) and commanded *Moses* to put them in the Arke, to shew that no man could fulfill and perfectly obey them, but onely Christ. If these tenne were altogether written by God, and no exception made, whereby the Sabbath should be inferiour to the rest, but all together put into the Arke, then a man may as well rend any of the other ten away, as this: yea, and that with more shew of warrant. For none of them all is more fenced with reasons, and mounded about with more strong arguments, to keepe out the caulls and obiections of men, then this is. So that, where God hath of set purpose vsed the strongest meanes to vphold & grace it: for man to ouerthrow it, and bring it to contempt, is a note either of great follie, or else of impudent impietie.

The fourth reason is drawne from the persons, vpon whom it lieth, and vnto whom it is giuen. For wee know, that the ceremonies did lie onely vpon the Iewes, the Gentiles were not bound to obserue them: but now this Commandement saith, not onely thou, thy sonne, thy daughter, thy man, thy maide, (which containes all superiours, and inferiours, and consequently their whole common-wealth) but it goes further, and saith, the stranger which is within thy gates. So that if a heathen man of another Countrey and religion, had come amongst the; the Magistrate was bound to looke to him: though hee could not constrain him from performinge religious duties; yet, he was to restraine him from all seruile workes, whereby the Sabbath might openly bee violated. Now the Ceremonies were as a partition wall betwix the Iewes and Gentiles, to separate the Iewes

4
From the
persons to
whom it is
giuen.

Neh. 13.
28.

5
The opposi-
tion of
wicked
men and
the vnwil-
lingnesse
of good
men to
keepe the
Sabbath.

6
From the
testimonie
of Christ.

from all other Nations, till both were vnited together in Christ. But, for the Sabbath euen the Gentiles must keepe it, and because they offered to transgresse it, when they came amongst the seruants of God, they were iustly reprobued and threatned. As, in *Nehemias* time, when the forraine Merchants came to sell wares in Ierusalem, on the Sabbath day, he would not suffer them: but threatens that he would lay hands on them, if they did any more come after that manner. If God had commanded heere onely to looke to the Iewes, and not to strangers, it had carried some appearance, that it was ceremoniall: but sith God will haue strangers of the Gentiles bound to the keeping of it, as far as man can compell them, if they come in the walke and reach of Christians: the matter is put quite out of doubt that it is no ceremonie.

Fistly, the great and bitter warre that wicked men raise vp continually against it, & the vnwillingnes and vntowardnes that is in the flesh euen of Gods owne children, to yeeld vnto it, shewes evidently that it is spiritual: otherwise the flesh would neuer so rebell against it. And Gods seruants finde by true and daily experience, that they neuer feele more sound comfort, then when they doe spiritually obserue it: neither doth any thing vsually more humble them, and breake their hearts, then when they breake it.

Lastly, Christ Iesus himselfe, the Lord of the Sabbath, confirms it most strongly, *Matth. 24. 20.* where speaking to his owne Disciples, of the destruction of Ierusalem by *Vespasian*: which was to come to passe fourtie yeeres after his ascensio, at which time al ceremonies were abolished out of the Church: yet, hee bids them pray, that their flight be not in winter, nor on the Sabbath day. The vtter ouerthrow of Ierusalem was now decreed of God, so as it could not bee altered: yet Christ bids his seruants pray, that it might bee mitigated to them in some measure, and therefore that they might not bee enforced to flie for their liues in the winter: for that would bee grievous to the bodie, because the vnseasonableness of the weather, and deepeness of the waies, would bee very tedious to them: nor vpon the Sabbath day,

day, because this would bee as grieuous to the soule, if they must bee constrained to spend that day in toying, to preferue their naturall life, which God had appointed to be spent in such comfortable exercises, as might vphold their spirituall life. What, will some say, is it not then lawfull to sleepe for ones life on the Sabbath day? yea: and Christ allowes it too. But hee knew full well, what grieve it would bring to a Christian soule, to think; I was wont at this day to sit quietly in the Church, and among Gods Saints to heare the sweete comforts of his Word, deliuered vnto my soule; and with praise to sing Psalmes of thanks vnto God, and to aske those things with the rest of Gods people, which wee stood in neede of: where I receiued such comfort, that I walked in the strength of these exercises all the weeke after. But now, the paine of my bodie, and the feare of my soule, doe so distract mee, and take mee vp, that I haue neither leisure, nor abilitie so to doe, but I must want all these comforts. Christ knew that this would bee most bitter to faithfull Christians: and therefore hee willes them, to pray to God to preuent it, that no such necessitie bee laide vpon them. Now, if this Commandement, and this day had been ceremoniall, they might haue fled, with as little care and grieve, that day as any other: for it had bin abolished long afore by Christs death, and no conscience then ought to haue been made of it. But in that Christ doth allow this feare of flying on the Sabbath day, more then on anie other of the weeke, hee shewes plainly that the force of the Sabbath was not abrogated by his resurrection, and therefore no ceremonie. For then Christ had not done well, to put a needlesse feare into their hearts of flying on the Sabbath, if GOD required no keeping of the Sabbath: but hee would rather haue admonished vs to beware of superstitious keeping that day, and would haue tolde them, that they needed not to regard it: for it had been a great sinne to haue made such conscience of keeping a ceremonie, so long after the abolishing of it. Then if one should not willingly and without grieve sleepe to saue his life on the Lords day (as Christs words doe plainly proue) then
how

how much lesse should he doe any other worke of farre lesse necessitie?

So that, these reasons doe most evidently confirme to the harts of Gods children, that the keeping of the Sabbath day holy, is a morall law, and bindeth vs, and all men, to the end of the world, as much as it did y^e Iewes afore Christ. But for those wicked persons that wil cayill against euery thing that crosseth their corrupt lust, (as the keeping of a Sabbath doth exceedingly) we must not greatly be moued what they object: for of them it is most true that *Salomon saith, Bray a foole in a mortar, as wheate is braied with a pestell, yet will not his folle leane him.* But this may suffice to establish and instruct a Christian, that with a true heart is willing to be taught: and to confound also and condemne, and leaue without excuse (before Gods iudgement seate) such as will not yeeld to plaine and strong reasons, drawne out of Gods word, but continue obstinate in their false conceits.

But, because the point may be more manifest and plaine, it is good to answer some of their obiections, whereby they would ouerturne the plaine truth. Now, the grand obiection is, because wee keepe not the same Sabbath that the Iewes did, but the day is altered: therefore, they say, we must keepe none. This is their argument of so great waight: but how foolish, it shall appeare easily, if wee examine it a little more narrowly. For, though wee keepe not the selfesame day that they did, yet wee haue the same Commandement, and authoritie for our day, that they had for theirs. Therefore this day that we keepe, is called the Lords day, *Reu. 1. 10.* where *Iohn* saith he *was in the spirit vpon the Lords day.* Afore it was called the day of rest, because God rested on it from the work of creation: but now it is called the Lords day, because Christ Iesus instituted it, as a speciall memorie of his resurrection, and of the perfecting of the worke of our redemption. For the Apostles, by the authoritie of that spirit which alway assisted them in their ministeriall office, did alter the day, and themselves kept, and ordained it to be kept in all the Churches. As may appeare *1. Cor. 16. 1.* where he saith, *Every first day of the weeke, when yee meete together, etc.*
wed Where

Obiect.

Answer.
Alteration
of the day
doth not
abrogate
the Sab-
bath.

Where the Apostle sheweth, that the cōgregations of Christ were wont, every first day of the weeke, to meeete together, for the performance of all holy duties: of the number whereof, collections for the poore were one, because of the manifold persecutions, wherewith in the Primitiue Church they were afflicted, and had need of continuall reliefe. This was the first day of the Iewish weeke, and our Lords day. So also in the Acts 20.7. *Paul* himselfe kept this day, which he spent in preaching till midnight, and after administred the Sacrament: in which two exercises he continued till the dawning of the day. So that the keeping of this day was instituted by God, in the ministerie of the Apostles; and kept by them, and the Churches in their time: and therefore as much belongeth to vs, as the other to the Iewes; and is of no lesse force now, then that was before.

Then secondly, the cause of the change, and of our keeping this day, is vpon as good ground, as their keeping of that day. For when the creation of the world was the greatest worke that euer was done, then the memoriall of that was chiefly to be regarded. But now that a greater and more excellent worke was done, namely, the redemption of the world, it was reason that the greatest worke should carrie the credit of the day. They rested that day, because on it God rested from the worke of creation: wee this day, because on it Christ rose againe from the working of our redemption, which being a greater work, caused a change of the day. Sith then the day was not changed without a good warrant and strong reason, that alteration of the day detracteth nothing from the truth & force of the Commandement. And where-as they say, that the Church may at their pleasure alter it, that cannot be; for there can neuer be an authoritie greater then the authoritie of the Apostles; nor a cause greater then the resurrection of Christ, and the redemption of the world: and therefore, neither can the day be changed. For to make a new day without warrant or iust cause, were to set our owne willes against Gods wisedome. For, if the Iewes in former time were bound to keepe it holic, hauing onely the creation of the World to ground vpon, which they were

The day of celebrating the Sabbath, why it was changed.

The Sabbath day cannot now bee changed by the Church.

were to remember, by the celebrating of the seventh day; then how much more carefull a regard of the Lords day are we bound vnto? since, beside this benefit of our making, we haue a greater of our redeeming by the blood of Christ; added vnto it. So that, if one (and a lesser) cause, were sufficient to moue the Iewes to sanctifie it: then ought wee so much the more to make conscience of dedicating this day wholly vnto God, by how much hee hath shewed greater mercie to vs. So that we should neuer speake, or thinke of this change; but wee should also call to minde this great benefit, which was the cause of it: and lay a double bond vpon our owne soules to keep it. If *Adam* had a cause to spend a day in praising God for his creation, then wee haue greater cause: sith; besides that, wee haue also the redemption to bee thankfull for. And if this be a good argument, We keepe not the selfe same day that the Iewes did, therefore the day is abolished, and we are bound to keepe none: then by the same reason one might conclude thus: You see we haue not the same Sacraments, as concerning the outward scales, that the Iewes had, (for they had Circumcision, and the Paschall Lambe: but now these signes be altered) and therefore wee need not regard Baptisme, nor the Supper of the Lord. This were no good argument in this case; for though the signes bee different, yet the substance is the same: Christ Iesus is signified by our Bread and Wine, as well as by their Lambe; and by our Baptisme, as well as by their Circumcision. Therefore wee should not despise them, but bee so much the more carefull to prepare our selues for them, because the seruice is more easie, and the promises more lightsome. If then it will not hold that wee haue no Sacraments, because the outward scales be altered: then it is as weake a consequence, that we haue no seventh day to bee sanctified, because the day is changed, and wee keepe not the same that they did. So that no prooffe can be gathered, from the varying of the day, that the dutie is abolished, because the authoritie to confirme ours is Apostolicall, and the reason as good, and this objection doth not hold in the like case. Again they object, that to a Christian euery day is a Sabbath, and therefore wee should

Obiect.

should not reſtraine it to one day more than another. But *Ans.* that is moſt falſe, for God doth not require, neither is a Chriſtian able to keepe every day a Sabbath day, ſo long as they remaine vpon the earth. Indeed in heauen he ſhall keepe a continuall Sabbath to the Lord: but now, to vs which liue heere, there is as much difference betweene the Sabbath day and other daies, as betweene the conſecrated bread wee receiue at the Lords table, and the common bread we receiue at our owne table. This is true, that every one muſt ſerue God on the ſixe dayes, and all his life long; but on the ſeuenth day, we muſt not only ſerue God, but we muſt ſerue him in the duties of religion, and mercy only. As for example, Gods children will not eate meate at their owne table, without crauing Gods bleſſing vpon it; but when we are to come to the table of the Lord, they uſe a great and more ſolemne preparation, becauſe they expect a greater and more excellent bleſſing: ſo likewiſe a Chriſtian in all the workes of his calling, hath a regard to ſerue and glorifie God, but in a more ſpeciall manner vpon the ſeuenth day, becauſe hee then looketh for a more plentifull and liberall bleſſing, both vpon ſoule and body.

Every day
is not a
Sabbath to
a Chriſtian

And theſe men that among vs vrge ſo much, that every day muſt be a Sabbath: marke them; whether they reſt from ſinne any day at all, and obſerue, if there bee any families ſo bad as theirs: that commonly, if one would rake hell, as we ſay, he could not meete with more prophane, and irreligious perſons, than thoſe that ſpeake of keeping every day an holy Sabbath: but, in truth every day, themſelues are moſt vnholly. But others, that in conſcience to Gods Commandement, doe bind themſelues to the keeping of the Sabbath, which God hath inſtituted, go farre beyond them in all vertues and holineſſe. If they could ſhew any good effect in themſelues, of this their every day Sabbath, we might giue ſome credit to them: for God doth alway giue a bleſſing to his owne ordinance: but for ſuch vnholly perſons, that neuer in all their liues kept one Sabbath holy, to boaſt of keeping every day a Sabbath, is moſt palpable, and damnable hypocrifie.

The

Obiect.

Ans.
Difference
of Sabbath.
baths.

The last obiection, of which wee will speake, is taken out of Col. 2.16. *Let no man condemne you in respect of an holy day, or of a new Moone, or of the Sabbath daies.* Where, the Apostle (say they) puts the Sabbath among other ceremonies, which are to be abrogated. But we must know, that the Apostle speaketh of such sabbaths, as are in the ranke with the meates and drinks, whereof he speaketh before, of which sort were the first day of every moneth, and the first and last daies of every one of their three solemne feasts: of these hee speaketh in the plurall number, and not of the Lords Sabbath day, in the singular number, which hath a singular excellencie, and, how ever times change, neuer changeth. *Easter* and *Pentecost*, and the other feasts of like kind, are in deede abrogated, as being ceremonies, not written in the tables of stone as this was. And thus much for the proouing of this, That this Sabbath is morall, and perpetuall.

Which, such it is so, the vse is for the confutation of such, as sharpen their wits and tongues, and open their mouthes to speake against it; not content to take libertie themselves, but would make a gappe for others to breake out also. It is a notorious sinne for one to be prophane in his owne person, and to practise the breach of any of Gods Commandments: but to draw others to impiety, and, as much as they can, to breake the yoke which God hath laide vpon them, this is much more intolerable. This is the practise of the Diuell himselfe, when hee had fallen from his vprightnesse, and rebelled against God, the next worke hee tooke in hand was, to allure *Adam* to sin, and to make him as very a rebell against God as himselfe: So these wicked men themselves being corrupted, and lying vnder the curse of God, will take so much paines about nothing, as to pervert others: and being starke naught themselves, to make all men (if it might be) such as they are.

This is also for our instruction, that we must foreest vpon Gods reasons, and so stand for his worship, as that no blast, nor obiection of a prophane person may blow vs away, and weaken our reuerence to Gods ordinance. It is a great fault that wee are no better confirmed in the truth, but that euery cauill

cauill of any seducer will set vs downe, and put vs to the walles as it were: that we stand in aammering, and know not whether wee goe right or wrong. It is to be feared, that men are laden with sinnes, and carried away with their lusts, when the often preaching of the truth cannot establish them so, as that they can say; We are so resolu'd in our hearts, that this is the truth of God, as that by Gods mercy, we had rather forsake our liues, than forsake it. And this, that men be so quickly moued from the truth, is not because of the strength of the arguments made against it, but by reason of their owne weakenes, and want of sincerity, to lead and confirme them in it, to discouer errours, and heresies, and make them loathsome vnto them, and to giue them power against them. Therefore we must labour for vprightnesse of heart, and for the spirit of truth, which may so settle and ground vs in the truth, as that euery blast of false doctrine, from the mouth of some phantastical and vaine person, (that hath no godlinesse to commend him, that neuer did any thing, nor suffered any thing for Christs sake) may not weaken our hold, and shake our foundation, that we should be seduced by them. Nay, we should be so farre from yeelding to the false dreames of such, as (when they grow obstinate) not to shew the least token of allowance, or any countenance to them: we should not entertaine, nor receiue them to house, or bid them God speed; for he that doth so, as Saint *Iohn* saith, is partaker of his euill deeds: because in so doing, 3. Iohn. 10. he confirmeth them in their sinne, and brings himselfe in danger to be infected by them. And thus much for to proue that the obseruing of the seuenth day, is a morall and perpetuall duty, to continue while the world continueth. Now let vs come more particularly to the words of the Commandement. And first for that word:

Remember.

IN that God prefixed in speciall termes, as it were of set purpose to meet with mens forgetfulness, a *Memorandum* more heere, than in any other of the Commandements: we *Doct.* may

He that wil
consciona-
bly keepe
the Sab-
bath, must
prepare to
be be ready
for it.

Use 1.

may hence learne, that whosoever will faithfully and conscientiously keepe the Sabbath, when it is come, must haue a speciall forecast to be ready for it. One cause of this caueat which God giueth, and of the diligence, that we must haue in this remembering, and preparing for the Sabbath, is our owne infirmitie; who, vnlesse we be very circumspect, shall easily be intangled with some occasions, which will then distract and draw our minds from Gods seruice: some money to pay, or receiue, some iourney to take, some one thing or other, that being not remembred in time, will rush in vpon vs now, and must be done, because it was omitted before, and cannot tarry till afterwards.

Sith then, we are so subiect to distraction, and do so soone forget those things, which by wise foresight might haue bin done well, without any breach of the Sabbath: this must teach vs to haue a godly care to provide against all such lets, and prevent all such incumbrances. That policie and discretion which we see in naturall men about the market of their bodies; we must learne for this market of our soules: they will be providing, and thinking before, what they must buy, and what they must sell there, and will not haue the things to seeke when they should presently vse them, but will haue all things so readily prepared, that they be not hindered of their best aduantage: so, if euer we will make good markets for our soules, we must (all the weeke before) be preparing our hearts, and setting all things straight, that we may then be burdened with no sinne nor worldly care, which would carry away the force of our meditations and thoughts from the exercises of religion. For these exercises be spirituall, and we be carnall, and a little thing (God knoweth) will make a great disorder in our fleshly hearts, to draw them from heauenly things: and therefore, vnlesse we take great heed, to looke vnto our waies, and watch ouer our selues, that wee walke holily, and faithfully all the sixe dayes, and dispatch the duties of our calling; the sinne committed on the one side, and the businesse omitted on the other, will so hale and pull away our thoughts, that no attention can bee giuen to matters of religion, no constant or settled meditation of any heauenly

heavenly thing will take place. We must therefore stop out all distractions, and incumbrances, and raise vp our hearts against deadnes, and dulnes, by a wise managing, & finishing of our outward affaires and a godly and religious ordering and preparing of our hearts, if euer we will comfortable and profitably spend the Lords day, in the Lords worke.

Then againe, beside these needlesse lets (which through our owne weakenesse, we draw vpon our owne heads) there be hinderances chow on euery side, which (do we what wee can with all our industry) we shall neuer be able wholly to preuent, but they wil set vpon vs. As in what family shal one come, but he shall see idlenes, and sleepishnes, and foolishnes, many waies? And who, that knoweth himselfe any whit at all, doth not feele, that he is readier to follow ill example, and bee led by euill companie, then by Gods commandement? especially, when no positieue law will take hold vpon him. And the we haue the diuel, as a Lion, continually seeking to deuour our soules, & to hinder vs in al things he can, from Religion. And in the best, there be such strong desires, such a loue of the pleasure, and commoditie of this world, that vnlesse we bee strongly guarded, and defended, they will break in vpon our hearts, and disorder all our affections. As, come to a professour, that is inclined to couetousnesse, and ouer whom the World beares too great an hand, though he haue a true heart to God, and some graces of the spirit wrought in him: yet, vpon any speech, that tends toward gaine, and filthy lucre, he wil be farre gone, forgetting God, and the Sabbath, and himselfe and all, and let loose both heart and tongue to bee employed about worldly things. Let vs therefore mound, and fence our hearts about diligently, with these thoughts: What doe I now? Whither are mine affections carried? hath not God bidden me remember the Sabbath? hath he not set a speciall marke vpon it, that I should at no hand forget it? And thus earnest and timely striuing, will shake off these vntimely and vnseasonable words, and cogitations.

And further, we shall haue the World to obiect, and bring

In carnall reasons to make vs negligent. What need you be so strict, this is too much nicenesse. You are more precise then wise. Many great and learned men take far greater liberty: which they would not doe, if the matter were so dangerous. Haue not they a care to be saued as well as you? shall none goe to Heauen, but such as are as scrupulous as your selfe? and such like: which will certainly carry one away vnlesse he striue to confirme himselfe, by thinking on Gods Commandement, and so shut out these obiections. What? hath not God bid mee remember, and shall I suffer men to make me forget it? hath not he given mee two reasons to keepe it? the one stronger then the Iewes had: and shall I be more negligent in keeping it then they, which had but one? They had weaker meanes of comfort, as the blood of Bulles and Goates, and the sprinkling of water, and an earthly tabernacle, and high Priest, and yet they were with reuerence to vse these: and shall we, that haue more excellent meanes, euen Christ Iesus offered vp for a sacrifice once for all, and the sprinkling of his blood, to purifie our soules, and the heauenly tabernacle opened for vs, by him our heauenly high Priest, and continuall mediator: shall we (I say) that haue all these meanes, more plaine, and excellent then theirs, be negligent to keep this Sabbath? especially sith God hath given vs this, as a meanes to draw vs from earth to heauen, & to make vs grow in spiritual life. Hauing then al these impediments, vnlesse we doe arme our selues in the weeke daies, and strengthen our faith by remembering Gods commandement, and reasons, and by a wise preventing of those distractions, (which by diligence may be cut off) wee cannot with any comfort or cheerefulnesse keepe the Lords day holy vnto the Lord.

Of reading the scripture will further vs to keepe the Sabbath.

Lastly, if we read the Scriptures of God, and see how often he vrgeth this point, and how earnestly he presseth it, this will make vs labour continually to call to mind that, which he so often hath repeated vnto vs. Because, if it were not a necessarie dutie, God would not so manie times, in so many places require it at our hands. So that, euery one must labour by searching his conscience, and watching ouer his soule

soule, to rouze himselfe from that lumpishnesse, and drowlinesse that is within him; and, by providence and forecast of outward businesse, to put away all encombrances and distractions.

This then serueth, to confute those, that make this obiection against the Sabbath: We cannot keepe it, we should bee vndone, if we should thus forbear our worke; for these losses and damages would insue, these hurts would come, such businesse would be left vndone, which cannot bee omitted without great hurt to mine estate. But I pray you, whence come all these losses? what is the cause of these damages, and straights? Is it not, because you forget the very first word of the commandement, Remember the Sabbath? Then this is no warrant for vs to breake Gods commandement, because we haue forgot that, which God bids vs remember.

This is euen, as if a man should forget his owne purse behind him, when he goeth to the market, and wanting present money for his necessarie vses, should steale from his neighbours as much as he needed; were not he to be reputed as a chiefe? but he hopeth it is no fault; for necessitie draue him to it, he had forgotten his money at home, and therefore hee thinketh in this necessitie, hee may rob and spoile his neighbours abroad without offence. Why, but doth this make it lawfull to steale your neighbours goods because you had forgotten to bring your owne? Nay, an honest man should either haue been mindfull to haue come provided, or else he should haue been content to beare the burden of his owne negligence, rather then to rob his neighbours, for his owne default. And euen so men deale with God: Oh, they cannot chuse but breake the Sabbath, they are driuen to it of force, necessitie compelleth them. What necessitie? why, such things are to bee done, that otherwise would bee lost. But why did you not remember them before now? shall your former forgetfulness be a warrant for you to robbe the Lord, to steale Gods holy time, and abuse it to vnholie things? Some haue a bond to discharge that else will bee forfeited: and why did you not remember before so to provide, that the payment might not

Losses giue
no libertie
to breake
the Sabbath
that grow by
want of remembrance to
keepe it.

fall out on the Sabbath day: and either to deferre it till some reasonable time after, or else to make payment the day before? Others affirme; I haue this, and that thing to be done. And why did you not thinke of it before to preuent it? as it is sure you might, if you did serue God in your calling, and were not hindered by slouthfulnes, nor carried to couetousnes. So, others say, it is so tedious and irkesome, to spend that day wholly in religious exercises, that they cannot endure it. And why is it tedious to you? It is not because you prepared not your soule to keepe it? you suffered sinne to keepe dominion in your heart all the fixe daies, and then it must needs be dead and dull to all goodnesse on the seventh. But those that doe labour to walke diligently, and vprightly before God, in the weeke daies, find such comforts in the works of the Sabbath, as do better content them, then all the pleasures or commodities of the world.

In all our
affaires we
must re-
member
the Sab-
bath.

Secondly, this teacheth vs to binde our consciences in all our affaires, to haue this day in our mind that wee entangle not our selues with any busines, which might hinder vs from keeping of it. First, because we haue so direct a Memorandum, as we call it, to remember this day. Secondly, because, whereas God contented himselfe, in all the other Commandements to set them downe, either only affirmatiuely, or negatiuely only, he hath not done so in this Commandement but to worke the deeper impression in our hearts, hath deliuered it both affirmatiuely, and negatiuely; *keepe it holy*, saith hee. And as though that were not enough, hee added further, *doe no manner of worke in it*. And then, whereas other of the Commandements, for the most part, haue no reasons annexed to them in the decalogue (though in the Scripture elsewhere they haue) this and the second are fortified by diuers reasons, that men might haue a greater regard vnto them. Therefore, if wee will doe any thing for Gods sake, let vs then doe this. If a deare friend should say vnto vs, I haue ten matters of great trust, which I would haue you doe for mee, and I will recompence you thoroughly for your paines: but of all the ten, there is one about the rest which I principally recommend vnto you, in any wise remem-
ber

ber that: Would not one thinke him very negligent, that would forget this, of which hee had such a speciall charge? chiefly, if his friend in the other should giue the bare direction, but should insist vpon that, and giue him reason vpon reason, why he should haue a speciall care of it: but so God dealeth with vs, he giues vs warning before to helpe our memories, and many forcible reasons to allure and perswade our affections, shewing, that we are readie to forget it; but he would haue vs stricke against this forgetfulness: and then because wee should not forget, but doe it, hee vrgeth it with many reasons: now therefore to forget this, is it not a plaine contempt, or neglect? So that, vnles we will shew our selues very careless of God, and wilfully cast our selues into his displeasure, wee must be so much the more carefull to keepe this Commandment, as he hath laboured more to draw vs vnto it.

To keepe it hallowe.

NOW, the Lord sheweth what is to be done on the Sabbath day, namely, we must sanctifie it. It is not enough to forbear our owne work, and so to keepe it idly: but we must be as carefull to doe Gods worke, and so to keepe it holy. Hence then wee learne this doctrine, that the Sabbath must be employed in holy exercises.

It must not bee a bare rest, but a sanctified rest: so ceasing from worldly things, as that wee bee taken vp in heavenly things. For idleness is a sinne every day: but much more on the Lords day. No man hath allowance in Gods word to spend any time slothfully, it is a damnable sinne in the week daies: much lesse are we warranted to spend Gods time vnprofitably and idly. Of the twaine, it were better to leaue our owne worke vndone, vpon the daies allowed for our labour, then Gods worke, on Gods day appointed for his seruice.

The vse of this is, to reprove those that thinke, if they abstaine from workes of their calling, and take no paines in outward toying about the affaires of the world, then they keepe the Sabbath very well: and if no man can acense them

The Sabbath must be employed in holie exercises.

To forbear our owne work on the Sabbath day, is

not all that
is required
in keeping
the Sab-
bath.
Exek. 16. 49

3
The Sab-
bath is not
to be kept
by halues.

for scruple workes, then they thinke they haue not broken this Commandment. But idleneſſe is a ſinne of Sodom, naught every day, as we ſaid before: but much worſe vpon that day, that ſhould be ſpent in godly exerciſes. But much more wicked are they, that bee euill occupied in dancing, and dallying, in ſwilling, and gaming, and ſomake it the diuels day in ſtead of Gods: and then doe more diſhonour to God, and hurt to their owne ſoules, then any day in the weeke elſe.

Many alſo are to bee reprooued that will come to the Church, and for the time of the day will be content to heare the word, and to doe like duties: but at euen, when darkneſſe comineth, then come the workes of darkneſſe; and when they be in their bed, then they be plodding and caſting about for worldly affaires, and their heads be then as buſie, and as full of earthly matters, as any night in the weeke elſe. But we are to know, that the Sabbath containeth 24. houres, as well as any other day, and therefore the night muſt be ſpent in an holy reſt alſo: otherwiſe one ſhall more hurt himſelfe, and diſpleaſe God, by theſe vaine thoughts in the night, then he could pleaſe God, and benefit himſelfe, by keeping himſelfe in good companie and actions all the day. And therefore they want the bleſſing, becauſe they performe not all the dutie, and that which they did was performed carnally, becauſe they doe not care to remember that which they heard, nor examine with what heart, and with what profit they haue gone through the duties of the day. Nor, but that a man is allowed to ſleepe, and to receiue other neceſſarie comforts: but his ſleepe is to be ſeaſoned with the ſweetneſſe of former exerciſes, and his dreames to haue ſome taſte of religion, more then at other times: and when they awake, their thoughts and meditations muſt bee carried after holy things, becauſe Gods eyes are as full fixed vpon them in their beds, as in the Church: and hee ſeeth and knoweth their thoughts in the darke: as well as their behauiour and carriage in the middeſt of the congregation. Now God bids vs keepe the whole ſeuenth day: for hee would haue vs giue as long a day to him, as hee hath giuen vnto vs. And

If the day containe day and night, when he saith, Sixe daies shalt thou labour: and we vpon that permission and allowance of God, take it for granted, that in the night wee may doe what busiaesse we haue to doe, and when we be in bed, may spend the time in ordering our priuate affaires, and pondering how to deale in such things as belong vnto vs, by reason of our calling: I say, if wee doe this, and thinke (as indeede it is true) hee giues vs both the night and the day for our callings: why is it not so in the Sabbath then, that he taketh the seuenth day and night to himselfe, as well as he giueth sixe to vs? Therefore wee must know, that the Lords day must containe 24. houres. And for want of this, wee deprive our selues of those blessings, which else wee might haue, because wee vndoe that in the night, which wee did in the day: wee did Gods worke one part of the day, and that was well; but wee take the remainder to our selues, and that is a fault.

Thirdly, this teacheth vs to doe the duties of the Lords day, vpon his day. Which be either publike or priuate. The priuate are these. After examination of our owne hearts, and finding out of our sinfull waies, with repentance and sorrow for the same, to beseech God that he would prepare and fit our hearts to profit, by the publike exercises of religion on the Sabbath. And to intreate him, that hee would so direct the Ministers mouth, as that hee may speake to our hearts, and say something that serueth to kill our sinne, and to comfort and build vp our soules: that, as he is appointed for a Physician, so hee would fit vs with some medicine, as well as others. As Saint Paul bids them pray for him, that he may haue the dore of vtterance opened vnto him. And when one doth this in an humble heart, desiring to repent, and to turne from his sinnes in good earnest, he shall neuer come to the Sermon, but hee shall heare some one lesson or other, that will make him better, and hee shall haue cause to thanke God for it. But if one come rudely into Gods house, from brawling and chiding at home, or so soone as hee is out of his bed, comes to the Church without preparing his heart, or fixing himselfe by any prayer to God, or confession and

Private duties on the Lords day.

Praying for the Minister.

Col. 4. 12.

sorrow for his sinne: then he shall seele, that to his vncleane heart all things are vncleane, the Word shall be but a tediousnes, and serue to the further hardning of his heart.

Reading.

Also, one must reade some part of the Scripture priuately, that may season his heart, and seale and quiet his minde and affections, that he may be more teachable. And that hee may the better fit himselfe after this sort, he must rise early in the morning; for there is none so good a Master to serue, as God; no worke so good in it selfe, nor that will bring so great a reward, as the exercise of Religion: and therefore we should rise as early to serue this Master in this worke, as any day else to serue any other Master in any other worke. And if we doe thus, we may haue sufficient time to prouide for the publike exercises, that we may come vnto them with profit.

To rise early on the Sabbath.

Visiting the poore.

Peace making.

Meditatio.

Also another priuate worke of the Sabbath is to relieue and visite them that be sicke, or in any kinde of miserie. And also to reconcile those that be at iarre and discord.

Further, to meditate vpon the workes of God, and vpon the word which we haue heard, and to ponder of it, to apply it to our selues, to marke what we haue remembred, what we haue laid vp in our harts, and purpose to follow, and how matters stand betwixt God and vs, in the things that haue been deliuered. For till the word be thus made our owne, it is but as chaffe laid loose in the heart, which euery puffe of winde will drie away, and euery temptation will blow from vs. It is not as a treasure locked vp, that will stand vs in stead in the time of need.

Examination.

Likewise to conferre with other Christians, among whom wee liue, and to talke of the things taught, calling them to minde, and how they were prouoked vnto vs, and then further to enlarge them according to our owne particular necessitie, and as it wete to spread the plaister vpon one anothers heart.

Prayer.

Lastly, after the Sermon and publike meeting, those good things which one hath remembred, must bee turned into a prayer, which he must offer vnto God; beseeching him that hath shewed him what is to be auoided, to giue him power

to auoide it, and to incline his heart to keep the things commanded, as well as to tell him the dutie that belongeth vnto him. And as he hath heard many sweet promises, which will doe him no good, so long as hee hath them not in faith, nor can bring himselfe to giue credit to them; therefore, that God would also write the promises in his heart, and giue him grace to stay vpon them, and to remember them when he shall haue neede. These bee the priuate things, which as euery one is more carefull to performe, so shall he receive a more large and abundant blessing vpon the publike.

Now the publike are; to ioyne with the rest of the congregation, in praying, and praising God, with one heart and voyce, in diligent attending to the word read and preached: for there is a greater blessing to bee expected from this ministeriall reading, then from priuate reading at home. We ought to ioyne also in receiuing of the Sacraments, to be present at Baptisme: for the departing away argueth a great contempt of it, and sheweth a publike disgrace of Gods ordinance; for if one or two haue libertie, the rest haue the like, and then where were the reuerence? Therefore one must carrie at such exercises, as to shew his reuerence, so secondly to helpe the congregation in praising God, for ingrafting another member into his visible bodie of the Church, and to pray that God would giue the inward working and fruite of the same by his holie spirit. And to edifie himselfe, also by calling to minde, that he is likewise made partaker of the new couenant, and ioyned to Christ Iesus. And to examine himselfe what fruite hee hath felt in himselfe of the death of Christ, in killing his sinne, and of his resurrection, in raising him vp to newnes of life: and so, either to be humbled, if he feele not that profit hee would, or to bee thankfull, feeling this worke of baptisme, and to comfort himselfe in the remembrance of this, that the merit and vertue of Christ Iesus his death is his, to satisfie for his sinnes, and to kill, by little and little, the power of them. All which things we see now presently sealed vp, to the partie baptized, in the present action. Thus much for our dutie required to sanctifie the Sabbath. The next words follow.

Publike
duties on
the Lords
day, Praying
& praising
God.
Reading,
preaching,
Receiuing
of the Sa-
craments.

Sixe daies shalt thou labour, and do all thou hast to doe.

IN which words the Lord yeelds a reason why wee should obey his Commandement. God hath giuen a man fixe daies, for the duties of his calling: but on this condition, that hee shall contriue all his workes so, within the compasse of sixe daies, as that hee let none remaine till the seuenth, nor reserue any outward thing to trouble him from the seruice of God on the Sabbath. From this equitie, God drawes a reason to moue every one of vs to keepe the Sabbath. From whence wee may gather, that Gods Commandements are equal: as he saith, Ezek. 18. 25. where God deales with those that charge his lawes with iniustice, and shewes that his waies be altogether equall, and the waies of man vnequall. And 1. Ioh. 5. 3. he saith, that the commandements of God are easie. Indeed to many they be most tedious and heauie: but this is not from any vnequalnes in the law, but from the naughtinesse of men, that haue carnall hearts, and worldlie mindes. For, if one haue overcome the world, and is growne any thing spirituall, so farre Gods Commandements are lightsome. The spirituall heart feedes on the spirituall law, and delights and reioyceth in it.

Gods commandements are equall.

The keeping of the Sabbath hurts no mans estate.

This must serue therefore to cut off those dangers, that men cast to themselves in keeping of this commandement: as though God ouershot himselfe in making such an vniust law, that no man can keepe, without the ruine of his estate, as though he knew not what he did, when he bad them rest the Sabbath day. It is a marueilous impudencie in many, that no man dares speake so hardly and presumptuously against any positiue law of the Prince, as euery base person will speake against this law of God. Oh it is impossible (say they) to keepe it, such losses it brings, and these and these damages come of it, that he must needs come to beggerie which will obserue it. What, did God seeke the impoverishing and the spoile of men, when hee bad them serue him? Nay, hee appointed it as a day of blessing, and it seemes so hard and vniust to them, because they be carnall and fleshly: and not hauing faith in Gods promises, nor any desire to obey

obey him, they will still finde shifts, and haue something to say against it: the heart is dead and wicked, or else the law would bring comfort.

Oh how should one doe for recreation, say some? Is it not a recreation for a Christian, to heare the voice of Christ, and for a sheepe of Christ to feede in his pastures? Is it not a recreation for a person cōdemned, to come where he may get his pardon sealed to him? Is it not a recreation, for a man subiect to death, to heare a direction that will leade him to life? Therefore, if wee were not altogether senselesse and blockish, in respect of spirituall sense and life; it would be as great a ioy vnto vs to feede at Christs table and in Christs house, vpon the bread of life; as in our owne houses vpon corruptible bread.

The keeping of the Sabbath is a recreation,

And againe, could Christ finde in his heart for our sakes, willingly to bestow his soule and bodie, to giue his bodie to death, and his soule to suffer the wrath of God; and shall wee account it a burthen to bestow one day in seuen vpon him, especially when wee are to be made partakers of such benefits?

And God hath willingly giuen vs sixe daies for our calling, and may not we well afford him the seuenth? But we haue such businesse we cannot doe it. But for matter of businesse, God shewes two things, which if any man will obserue, hee may easily preuent these businesse. The first, *Sixe daies shalt thou doe all thy worke.* Where he shewes, that if men would labour faithfully and conscionably in their calling sixe daies, they might well dispatch all their businesse. But indeede many times this makes men so loath to giue a seuenth day to God, because hauing been idle and vnthristie on the sixe daies, they haue neglected some matter, that now lies vpon them on the seuenth day: and then no marueile though it be a great burthen, and vnpossible for such to keepe it, but they must lose by it. But Gods commandement brings no such losse, their owne sinne is the cause of it. And if this be not the cause, then the second is, that men take more vpon them, then their owne works: if one take nothing but his worke, he may well dispatch all in sixe daies. If one serue

Meanes to preuent businesse on the Sabbath.

God

God in his calling, his calling will not hinder him from keeping Gods Commandement: but if one serue couetousnesse and filthie lucre, then indeede he shall finde no time to serue God. When men, in haste to be rich, and in an eager desire of wealth, will take more into their hands, then they can well manage, this is their fault; and all this is not their worke, but the worke of their lust: this is to bee a busie-bodie. But let any man be faithfull in his calling on the fixe daies, and not encumber himselfe with more then is needfull, through his owne greedinesse, and hee shall see hee may easily keepe this seuenth to God, there is no such cause of complaining against it. And indeed to a spiritual heart, that hath any grace and measure of Gods spirit, (howsoeuer it seeme to carnall men) it is most iust and equall, yea, most sweete and comfortable; so that they can with all their hearts giue thanks vnto God, that he hath giuen them one day, wherein they may lighten their hearts of all worldly cares, and throwing off all griefes, and thoughts of debts, or such like, giue themselves wholly to seeke comfort in him, thar will prouide for them in due time, and hath prouided this Sabbath as an ease vnto them, that they should not trouble themselves with any such thoughts on that day. And thus much to proue that euery one must make a preparation for the Sabbath, both by dispatching his businesse, that nothing may bee left vndone till the Sabbath; and by behauing himselfe so in the busineses, as his affection may not bee too much tied vnto them: for the former will hinder the rest of the Sabbath, and the latter, the holinesse of it. Therefore, that euery one may keepe an holy rest, he must doe all that he hath to doe vpon the fixe daies. And if he take more vpon him then he can finish in the space of fixe daies, it is more then God laies vpon him; and he doth not labour for conscience sake, but for couetousnesse sake; and this is not his worke, but the worke of his corruption. And secondly, a man must draw his heart from the loue of the world, and worldly things; and then neither worldly losses will fill his heart full of worldlie griefe, nor commodities with worldlie delight: which two things would hinder him from delighting in spirituall exercises,

exercises. So that, he, that will empty his hands of all worldly busineses, and his heart of worldly affections, shal be able with comfort, to keepe a rest, and an holy rest vnto God. And thus much also for the first reason, drawne from the equitie of Gods commandement: that hauing giuen vs the large allowance of fixe daies, and taken to himselfe the small pittance of one day, hath dealt so liberally with vs, that no man must goe about hypocriticall shifts and excuses: for if he doe, it is not from the hardnesse of the law, but from the hardnesse of his heart: not from difficultie in the thing, but for want of loue in the person. For nothing is so easie, but a worldly heart, that loues not God, will be shifting and haue some quarrell against it. Now followeth the second reason.

Exod. 20. 10. But the seventh day is the Sabbath of the Lord thy God.

IN which God lets vs know, that he which is our God, and the mighty strong God, hath appropriated this to himselfe as his owne possession, and set it apart to his owne seruice; therefore we must willingly let him haue it, and not intrude our selues vpon his inheritance. Since God hath laide claime to it, it is no wisdom for man, to goe about to wrong him, that will not be wronged.

Hence then, we learne this generall doctrine; that those things which God hath set apart for himselfe, man must not set vpon. That which God hath sanctified, for his proper vse and worship, man must not abuse to his profit or pleasure. If any man be so bold, to enter into Gods seuerals, hee may know before, what successe he shall haue: namely, hee shall rush vpon his owne destruction. For so the holy Ghost saith by Salomon, Prou. 30. 25. *It is a destruction for one to despoyle holy things, and after the vow to inquire.*

Man may not take that to his vse which God hath set apart for himselfe.

Prou. 30. 25.

If one will fill himselfe with that, which God hath made and appointed for his seruice, let him know, that it shall bee no wholsome meate vnto him, he shall be poysoned and destroyed by it.

And was not this true in Achan? God had taken the whole prey,

prey of *Iericho* for his part, and that was a consecrated thing, and so he knew well enough, but yet he thought there was enough for God, and him too; and therefore he would be so bold as to take a little, thinking to haue benefitted himselfe and his children by it. But what got hee by that? was not there an hooke in the bait, that drew him vnto a fearefull and miserable end? Now, if so fearefull a punishment befell him, for deuouring of gold, for which God had not giuen so strict a charge, nor backed his Commandment with such strength of reasons: how much more shall they be liable to the wrath of God, who deuoure the sanctified time which he hath so strictly required, and commaunded? And so in *Malach. 3. 8. 9.* God complaines that they had spoiled him in tithes and offerings, in conuerting those things, that hee had consecrated for his seruice, to their owne vses. But what came vpon it? Therefore, saith he, you are cursed with a curse. Yea, but wee doe but as euery body doth, all the Countrie doth so why therefore (saith he) you be all accursed euen this whole Nation. If you will doe: as euery body doth, then you shall speede as euery bodie speedeth, you shall bee accursed for companie, if you sinne for companie. Wee know also, that Christ, *Matth. chap. 21. verse 12.* cries out against those, which bought and sold in the Temple, and saith, they made it a denne of thieues. But is it theft to buy and sell for ones money? to giue wares in exchange for siluer? did they therefore rob men, because they let them haue good ware for their lawfull coyne? No: they did not rob men; but they robbed God, for they conuerthed that place to prophane and common vses, which hee had ordained onely for religious and holy vses. Now, if men rob God, which abuse the Temple, being but a ceremonie, and then shortly to haue an end, much more those, which abuse his Sabbath, which is morall, and to continue to the worlds end.

v/ 1.

This serues then to confute those, that will be bold and venturous to do the workes of their calling vpon the Lords day, and then if they bee reprobued for it, their answer is, What neede you make such a stire? I hope I am neither

where northiefe. Yes, they be theeues, and cursed theeues, and theeues that robbe God: for the Sabbath day is his, in as much right and proprietie as any of our goods is ours. Many would be ashamed, if their sonne or daughter should be found pilfering, or stealing from their neighbour, (and it is well they should be so) but these men are neuer a whit ashamed, that their sonne or daughter should rob God of his day, runne abroad to vanitie and dauncing, and wantonnesse on his Sabbath. That is but the recreation of youth, and must be borne withall: Nay, it is theft, and must not bee suffered. For he that will deale thus vnfaithfully with God; if occasion will serue, will deale worse with men: and he that is not holy in the first table, can neuer be truly righteous in the second.

Breakers
of the Sab-
bath are
theeues.

Likewise, this serues for the instruction of those, that haue this way dealt impiously against God, seruing their lusts, when they should haue serued him; they must repent for this, and purpose hereafter to keepe this day faithfully, and be as much afraid to steale Gods time, as mens goods, and to take away any part of the Sabbath; as the Communion cup, or any such like thing pertaining to the Church. For, neither hath God taken that to himselfe by so speciall Commandement, neither is the taking away of it, so dishonourable to God, and hurtful to others and our selues, as of the Sabbath.

2

But it will be objected, What? shall men haue no time for recreation? shall our seruants haue no refreshing from their painfull toyle and labour? God forbid: for a Christians life is full of ioy and delight, and cannot want comfort. But, if men will allow their seruants recreation, let them allow part of their owne time, and be liberall in that, which is theirs, and not in that, which God hath giuen them no such warrant to giue their seruants. This is a most shamelesse excuse: Children and seruants must haue recreation, therefore they must needs dishonour God, and rob him of his Sabbath. How wicked this shift is, will appeare by the like. If children or seruants should rob & steale other mens goods, and money, and complaint bee made to the hougholder of this iniurie, that his people haue done, may this be allowed

Obiect.
Recreation
when it
should bee
taken.

for

for a good answer? You must beare with them, young men must haue maintenance, they cannot haue meat and drinke for nothing, they must needes get money; I hope you will not so much condemne them for this, would you haue them starue? No, neither would I haue them steale: but sith they must haue meanes and maintenance, it is fit, you should allow it, and giue it them of your owne, and then they neede not steale. But now men deale as madly, or more madly with God. Children and seruants (say they) must haue recreation. And what of that? Therefore we will not spare it them, from our owne seruice in the weeke, but they shall take their delight on Sunday if they will haue any, and yet they shall come to the Church too, and bestow some part of the day in Gods seruice. This is as bad a shift as the other. For if we hire a day labourer, and giue him wages, and he couenant to doe our work for that day, and after an houre or two, should leaue off al, and goe to follow his pleasure, and say, hee must haue recreation: we would count him little better, then a theefe or deceiuer.

But, God hath couenanted with vs, to reward vs, and we with him, to obey him: and what is it then but theft, to take away part of his day, and the greatest part too, for our owne lusts? Therefore, though it be an ill occupation to rob men, and he that doth it long, is like to come to an ill reckoning; yet, it is a worse thing to rob God, and he that continues in that, shall finde a worse punishment, then any which man can inflict vpon him.

Exod. 20. 10. In it thou shalt doe no manner of works.

HE meanes workes of the World, and of ones worldly calling; for workes of Religion are commaunded, else God should command idlenes vpon the Sabbath day, which he doth not allow any day. Therefore it forbids all manner of worldly busines, commanding the works of Religion, and mercy.

No worldly
businesse
must be
done vpon
the Sab-
bath.

Hence then we learne, that no worldly businesse, great or smal, must be done vpon the Sabbath, al earthly cares, questions, and workers must bee cut off. For smaller workes, wee
hane

have a plaine prooffe, Exod. 16. 28. 29. Where God condemnes them for gathering, yea, for purposing to gather Manna on the Sabbath day. Now, what worke more easie then this? It was to be done betwixt fivie or fixe in the morning, or not long after: so that all the rest of the day, they might serue God: and they needed not to take any great journey for it, go but out of their doores a little, it was wont to be there; neither was the paines verie great, but to stoope and take it vp, and there an end. And this is to be noted by the way, that they went out, and found nothing: and so this is perpetuall, that whosoever goes out, to get any outward gaine, on the Lords day, hee gaines nothing, what ever he thinke, cerraine he finds iust nothing, Gods curse eates vp more then his gaines. Now, when they went but a little way, and spent but a little time, and it was no great paines to gather Manna: yet, God saies for this, How long will this people breake my Commandements? It was but the breach of this one, and yet God chargeth them with the breach of the lawes in generall: because in truth, he that makes a breach into this, pulles downe the fence of all. So Luk. 23. 56. compared with Marke 16. 1. it is noted, that *Mary Magdalen*, and *Maria* the mother of *Iames*, hauing prepared part of their ointments, to anoynt the dead bodie of Christ, and not hauing time to get enough for that purpose, before the Sabbath came vpon them, would neither anoint him with those they had, nor buy any more, till the Sabbath was ended. Now what smaller thing, then to buy a few odours? That might soone be done. And if a man may do any thing, that is not a dutie of religion, or mercie, on that day, then hee might buy sweete ointments, to embalme the dead bodie of Christ: but because Christs body was dead, and their embalming it, did yeeld no ease nor refreshing, and so was no worke of necessity, nor a worship of God, they durst not doe it. But some might say, sure they were more precise, then needed, they made a scruple, where none was: Nay, the holy Ghost frees them from that charge, and shewes, that they rested according to the commandement. It was well done of them: For in doing it, they obeyed

Gods commandement : and it had been amisse, if they had not rested : for then they had broken this commandement. So, Numb. chapt. 15. verse 32. the man that would gather stickes vpon the Sabbath : Hee did it indeede contemptuously : for to trie *Moses*, and set him at a stand, hee would breake the Sabbath openly : and yet, because the thing hee then did, was small, he hoped to giue an ill example of libertie to others, and for all that to be free from perill himselfe. Hee did the smallest worke, yet that little worke was so great a sinne, that God appoints him to bee stoned to death for it. So that, no worke is so small, that if it bee a worldlie matter, and not a matter of religion, or mercie, must be done on the Sabbath. What smaller thing then to steppe ouer the doorefill, and to bestow a little time in gathering that, which they looked to finde readie vnder their feete ? (as was the Manna.) What thing of lesse trouble, then to buy some precious oyntment, euen to embalme Christs bodie ? What lighter matter, then to picke vp a fewe stickes ? Yet, not the lightest of all these, but God condemnes it, and will not haue it to breake into the possession of his day. Now for great matters, and affaires of great importance, God doth not allow any worldly businesse, seeme it neuer so great, to shoulder out religion and mercie, vpon the Sabbath : all workes (though neuer so great) must yeeld. As Exod. 31. verse 13. he commaunds, that no man doe any worke, for the building and setting forward of the Sanctuarie, vpon the Sabbath ; and yet that was a worke of weight. So that, nothing is so great, that it can beare one out, in breaking the Sabbath. It were a sinne to build a Church on the Lords day. So Exod. 34. 21. God commaunds expressly, that none should worke vpon the Sabbath day, neither in earing, nor haruest. Now these be matters of greatest moment. If one may encroch vpon the Sabbath for any thing, then he may doe it to inne his corne ; that day proouing faire, and the weather catching. His Corne is now readie, and if hee let it alone hee is like to lose it, and to let it rot vpon the ground. Though it bee so, yet Gods Sabbath must be still inuiolable, better lose all your Corne, then Gods fauour ;

better

better that the Corne rot on the ground, then wee carrie a rotten heart in our bodies. So that it is plaine, wee must doe neither least, nor most of our owne workes, vpon the Sabbath day. None so little, that GOD will giue it allowance, to take vp any of his time; none so great, that may thrust out his exercises: because his commandement, and the obedience wee owe vnto him, is greater then all things.

Therefore this confutes the shifts that men haue. Oh this *vse 1.* is a trifle, such a small thing (I hope) doth not breake the Sabbath, as to set forward my worke against the next morning, wee onely set things in order, this worke is little. But is it not your owne worke? Then though it bee neuer so little, yet it is a breach of Gods Commandements, and a meanes to draw downe his curse vpon our selues and our labours. And others alleage, that it is a great and weightie matter, it lies me vpon, and concernes mine estate to doe it. But it is not so great, as the obeying of God, and keeping a good conscience. Better it were that some decay come to our outward estate, then the wrath of God to fall vpon vs. But when our Corne, or Hay, lieth in hazard like to be spoyled by ill weather, what will you haue vs then doe? Trust in Gods providence, who, as hee hath commanded you to rest, so hee will see that you shall bee no loser by your resting; vnlesse your negligence at other times, or your vnbelcefe at that time bring losse vpon you. Faithfull obedience was neuer any mans hindrance, but negligence and infidelitie brings all their miserie.

Faithfull
obedience
to Gods
comman-
dements
neuer hurts
our estates.

But here may bee objected: May one doe no businesse? may not one looke to their cattle, serue their sheepe, and so forth, on the Sabbath day? Yea, a Christian man, on the Sabbath day, must serue his beaust: but alwaies provided that he doe it not as a businesse of his owne, but as a worke of mercie to the beaust, not respecting his owne commodity, but the creatures necessitie. And being done thus for conscience sake, to helpe the poore creature; it is a worke of the Sabbath, pleasing to God: for God himselfe commands vs to be mercifull, euen to the beausts. Therefore we must see that

How we
may serue
our cattrell
on the Sab-
bath.

Pro. 12. 10.

we doe it with a mercifull heart, in compassion to the dumbe beast: and then, hauing this ende and affection, the care of our cattell is a worke of the Lords day.

Secondly, his affections and meditations must bee diuers from those hee may haue at other times. For, this worke must raise him vp, to some godlie and spirituall meditation for his edification. As for example, when one goes on the Sabbath day to serue his cattel, he may make this vse to himselfe: I can (in obedience to God, and in compassion to the creature) care for it, and bring it things necessarie: Though it cannot call vpon me, yet the very neede of it cries lowde, that I cannot but helpe though to my trouble and charge. What care then, must I perswade my selfe, God (that hath an infinite sea of mercy) will haue of mee, whom hee hath bought with the blood of his Sonne, and who cease not to call vpon him, and make continuall supplication vnto him, for things needfull? Or else, such a meditation: I see the poore beast, that hath done mee painefull seruice all the weeke, when I came to serue it, is contented to bee serued at my pleasure: If I giue it more, it is well pleased, if lesse, it doth not fret against me: If it be better provision, it takes it in good part, if courser, it doth not murmur at the meane allowance. Why then, should not I bee content to liue at Gods finding? and take in good part, that which he giues mee, be it more or lesse, sith it is my portion from him, especially, since I haue more often, and grievously rebelled against God, then euer the beast did against mee? These, or the like meditations, ones heart must bee seasoned withall, on the Lords day, more then of necessitie is imposed vpon him, at other times. If then our end be mercy, and our affections holy, in doing these things to the Cattle, they be sabbath daies workes, because mercy pleaseth God on that day. But if one feed his cattel, not because their want craues this at his hand, but because his desire of gaine moues him thereunto, that he may sel them to more profit, or keepe them for better seruice, and so his heart be caried away after his priuat gaine; he breakes the sabbath, he serues not God, but himselfe; and though man cannot indite him, for the very
action,

action, yet God will find him out and plague him for the ill affection. And so much for the things that must be done on the Sabbath, and those that must not be done, and two reasons taken, one from the equity of the Commandement; the other from the right and title of God the commander. Now heere he comes after to a declaration of the persons, severally comprehended vnder this Commandement, naming first the gouernors, and then charging them with the inferiours: which are either more neere, as those of the familie; or farther off, as the stranger: that is to say, such as are not of the same nation or religion.

Then.

BY this is meant, you which are the masters, and mistresses, the fathers and mothers in families: for vnder this word, both are comprehended, because he addes, thy sonne, and thy daughter: Now, the sonne and daughter pertaine equally to both the parents. In charging the superiours to see that their familie keepe the Lords day, he meetes with that common corruption, that is in most men, who pretend that they will keepe the day holy themselves, and thinke their children may be permitted to worke or to play. Nay, saith the Lord; *Thy sonne or thy daughter, &c.* must not worke, or prophane it any way. Naming them first, because parents through naturall affection are ready to winke at them, and to let it slippe, though they prophane Gods Sabbath, by seeking their profit and pleasure; and they say, youth must haue some libertie, we must let them haue a little sport. Not so, saith the Lord. How euer you beare with them for other things, at other times; yet you must looke to them carefully that day, that in no sort they transgresse it.

Then, hee names the man and mayde seruant, because commonly some lucre is gotten by their labour, and some commoditie seemes to follow, if they follow their worldly businesse; for which cause men are slacke, to cause them to serue God, but would be content they should serue them. Therefore, God saith, also look to them. If any seruant would

be so wicked, as to labour, yet thou must not put him to it, nor suffer him, receive not his gaine, for it is the gaine of wickednesse, and therefore accursed: better bee without it then haue it. But I hope I may let my cattle bee imploied: Nay, (saith the Lord) *nor thine Oxe, thine Asse, nor thy cattle*, must doe any worke. Nor because the dumbe creatures can sanctifie the Sabbath, but because their labour cannot be vsed, but some man must attend vpon them, and looke to them, and therefore God would preuent all occasions of hindring mans rest: wherein GOD also vnderstands all such other liuelesse things, as cannot be set a worke, vnlesse the hand of man bee ioyned to them, as a Mill, or to boate or such like.

Then he addes, the *stranger*, meaning one of another nation, countrie and religion; whom, though we cannot compell to come to the Church: yet the Magistrate may and must forbid, to breake and pollute the Sabbath, by any publique labour, if he come in such places where he hath authority. Here then wee see, that God chargeth the Master of the familie, with all in the familie. Hee saith not, You seruants, and you children, see that you breake not the Sabbath; but you Parents and Masters labour not your selues, nor breake the Sabbath, neither suffer your children or seruants so to doe. Hence we may gather this instruction, That it belongs to all gouernours, to see that their children, seruants, and inferiours, whatsoeuer, keepe the Lords day.

Dollar.
Gen. 18. 19

And this testimonie God himselfe giueth of *Abraham*, I know him, that he will command his seruants, and children, to keepe the way of the Lord. God knew *Abrahams* minde, that if the case stood so, that either some worke of his must bee neglected, or some seruice of God vndone, *Abraham* had rather that all his businesse should stay, then any part of Gods seruice should bee omitted. And great reason why a Christian should be of this minde: for if he doe indeed (as he professeth) loue God aboue al, ought he not then to be more carefull of Gods glorie, then of his owne commoditie? and more to care for Gods seruice, then his owne gaine? Now wee know, that Masters suffer not their seruants to bee idle

vpon

vpōn the weeke daies, therefore, if he loue God, hee should be so much the more diligent ouer them, that they neglect not the worke of God on his day, by how much the glorie of God is more deare and precious to him, then his priuate commoditie. For, as hee that is a true subiect to the Prince, and loueth him indeed, will not keep such a man in his house that will not obey his lawes: so, he that is himselfe rightly affected to God and his glorie, will not suffer a prophane person vnder his roose, that will dishonour him openly, and not care to obserue his Sabbath.

Secondly, if one beare any loue to his seruants or children, euen for their owne sakes hee must see to them, that they prophane not the Lords day, but that they come to such exercises, where they may receiue the spirit of God, and the chiefe good to their soules. Alway a good gouernour must gouerne for the good of those that be vnder him. Now what greater good can he do, then to vse those meanes wherby they may know God in Christ Iesus, and be brought to saluation? So that, if one will not shew a disloyall heart against God, and an vnloving and vnfaithfull minde to his people, that he careth not for their saluation, he must see that they keep the Sabbath, so farre as it belongeth to him: namely, by bringing them to, and keeping them at the workes of Religion.

Thirdly, the gouernours in regard of their owne good must be carefull ouer their familie in this behalfe. For, hee that will not bee faithfull to God, can neuer bee faithfull to man, and he that hath no care to serue God in the duties of religion, will haue lesse care to serue his master in the duties of his calling: as indeede they haue. For if the honour of God, and regard of their owne saluation, will not moue them, why should they be moued with their masters profit or gaine? But he that obeyeth God with a good conscience, will labour for his master with an vpriight heart, and though his master be not present to rebuke him, yet his owne conscience will checke him; and when the feare of man will not keepe him from idlenesse, and vnfaithfulnesse, the feare of God, and his commandement will restraine him: else, either

he will do nothing, or that which he doth, is all with eye-seruice to be seene of men; and when his masters eye is off, then by idlenesse, wastfulnes, or pilfering, he will hurt him more, then the faithfull keeping of the Sabbath can hinder him; for indeed, this can be no hinderance at all, but rather a meanes to bring the blessing of God vpon them, and their labours in the week day. As *Iacob*, a faithfull seruant of God, was blessed in all *Labans* businesse; and *Ioseph*, a true worshipper of the Lord, had prosperitie to follow and accompany him in all his trauels. Therefore, if wee will shew our loue to God, and to them, and desire that they be faithfull vnto vs, and that God should blesse their trauels in our affaires; let vs bring them to the seruice of God, and exercise of religion on the Sabbath, and haue a care that they breake not the holy day of the Lord.

Vs. 1.
Reprooves
of masters
that giue
libertie to
seruants to
breake the
Sabbath.

This first serueth for the reproofe of those men, which beare this mind toward their seruants, That, so their owne worke be performed, they care not though Gods worke be neglected: Let their seruants bee carefull to doe their businesse on the sixe dayes, and let them bee as carelesse as they list of Gods worship on the seuenth day, let them spend that how they will, they haue free libertie from their masters. This sheweth men to be louers of themselves more then of God, and proueth that they loue filthie lucre and gaine of the world, more then the glory of God. For if Gods glorie were but as deare vnto them, as their money, they would be as impatient at his dishonor by their seruants prophanenes, as at losses that come to themselves, by their seruants negligence.

Oh but (say they) they be rude persons, and breake out from vs, we cannot keepe them in. Be not these deepe dissemblers? Is not this grosse hypocrisie? can you not keepe them in? who keepeth them in on the sixe dayes? can you make them tarry at home then? can you set them at their work, and not suffer them to be gadding? Yet that is for sixe dayes space, this is but for one; that labour which then they doe, is farr more toilesome; and can you make them, will they, nill they, spend sixe whole dayes, in more painefull
and

and tedious labour? and can you not constraîne them to keepe at home one day, to doe a farre more easie and light-some worke, and that for their owne good, and saluation? This is miserable shifting, and plaine halting; these excuses will not hold out before God; he will shew you, that, if you had made as great account of his honor and glory, and obeying his Commaundement, as you doe of seruing your owne filthie couetous lust, and obeying the Diuell; if his name had been as deere to you, as gaine; you might with as much ease cause your seruants to spend the seuenth day, in his seruice to his glorie, as sixe before it, in your owne seruice, to your profit. But what is the cause that youth is so rude? Is it not because they haue learned it of age? why be inferiours so prophane, but because they follow the patterne, and treade in the steppes of their superiours? how come the braunches to bring forth such ill fruit, but that the root yeeldeth no better sappe? For if the seruants might see so much loue of God, and care of keeping his Commaundements, appeare in the conuersation of their masters and dames, as they see lust of the world, and eagerneesse after lucre, they would, at least for outward shew bee better. But now that they see, and know the disposition of their gouernour, they frame themselues thereafter, to serue him in his couetous desire, and robbe God of his honour. If the seruant should but neglect his affaires one or two houres in the weeke, and follow his owne sports and vanities; when hee cometh home his master would bee vpon him, his dame would haue a saying to him, and hee should bee so baited with rebukes, that though he had a greedie minde to be abroad, and no great heart to stand sweating at his businesse, yet miserable teare would make him carrie at home, rather than hee would endure the sharpe sauce, that must come after his sweete pleasures: but let him bee where hee will, and doe what he will vpon the Sabbath day, when he cometh home, either his master and dame allow him in it, or else they be mute, and say nothing vnto him; or if they do begin to reprove him, it is done so coldly, so carelesly, with so little vehemencie, that the seruant may well perceiue, it cometh

Masters
must take
care that
their ser-
uants keep
the Sab-
bath.
To rise
earely on
the Sab-
bath.

Houshol-
ders should
be accom-
panied with
their fami-
lies to the
publique
seruice of
God on
the Sab-
bath day.

commeth but from the teeth outward, his master is not greatly sorie within, he neuer vexeth his heart for the matter, and therefore he careth not for such chiding, he will to it the next Sabbath againe. Then secondly, this serueth for the instruction of all householders, that desire to be indeede, as well as to bee accounted Christians, that they should haue an eye to their seruants, for the keeping of the Lords day. Even as, on the weeke day, they will call them vp, and see that they be ready to their businesse: so on the Sabbath, they should raise them in the morning, and see that they bee prepared for the worke of God; especially, sith the workes of their calling bee such as they doe, without any great preparation. A man may rise out of his bed, and goe straight to his ordinarie labour, as well as if hee had an houres consideration: but vnlesse one haue sometime to disburden his heart of worldly thoughts, and to fit himselfe by prayer, and holie meditation to heare the Word, hee can neuer doe it well, nor so as the Word may bee profitable vnto him. Therefore, they must bee stirred vp, that they may haue time to make readie their hearts, that they come before God with a quiet and well affected minde. Now, in this durie many of Gods children faile, even themselves, and their whole familie take libertie to sleepe out a great part of the morning, and thinke it enough to rise, and goe to Church, nor regarding any time of preparation: And hence it is, that the Exercises be so vncomfortable, and vnprofitable to them. And then, secondly, the master must bee carefull to haue his familie come with him, in good and due season to the house of God, with the whole congregation. Not as many doe, that are so negligent, as that much is past before they come. The husband comes at the second Lesson, and the wife drops in at the end of the prayer, and the seruants follow when halfe the Sermon is done. They would not doe thus at haruest worke: but hee would make them get all things readie, that they might goe together to get in his corne; and not come scattered, one now, and another anon. Why should not one therefore be as carefull for the haruest of his soule, and to cate of the bread of life,

life, in the house of God, to come ioyfully himselfe, and his wife, and bring their familie with them, that they may be at the beginning, and tarrie out till the ending, that they may haue the whole fruit? and not (as some do) be gone, before the Sermon end, or at least, runne away before the prayer be made for a blessing, and the blessing pronounced by the Minister: which sheweth they neuer felt the goodnesse of the blessing; they are so loath to tarry the Ministers prayer, because they want the spirit of prayer themselues, and know not the benefit of a faithfull prayer. For, if the sweetnes of Gods blessings had distilled vpon their soules, or they had euerselt the comforts that follow a prayer made in the holy Ghost, they would be more desirous of these things; than they be, and not haste so from them, as if it were a curse, not a blessing; and something tending to their hurt, not a supplication to God, for their good.

And as they must call them vp in the morning, and bring them to the Church, so another durie is, to examine them after, and call them to account how they haue profited. If mens seruants bee sent to the markets, they will not let them goe, without taking account what markets they haue made: so, when they come from the Church, as from the market of their soules, they should question with them; to see what good bargaines they haue made for their soules, what profit they haue had, by comming to Gods ordinances; and thus laying their store together, helpe one another. This serueth also for the instruction of seruants, that sith God hath laide such a charge vpon their superiours, to looke that they keepe his Sabbath; therefore they should willingly be ruled, and suffer themselues to be guided by them in this point: and as well obey them on the Lords day, to be diligent in the workes of God, as in the weeke days, for matters of their calling. They must not say, (as many prophane seruants will) when they are called to bee instructed in religion, They will none of that: but, you hired me (say they) to do your worke, and that will I performe: that is my covenant, and more you shall not get of me: what needeth all this adoe about keeping the Sabbath, and comming to the

Examinati-
on.

3

the Sermon? let me looke to that my selfe, none other is to answere for me. Nay, but if they be Gods seruants, and you Gods seruants, your masters hired you to doe Gods worke, and in the Lord to doe their worke: therefore this is a prophane answer, and these be ill seruants. And if the gouernors suffer them thus to sinne, they make it their own sinnes and therfore God hath giuen them a speciall charge, and put authoritie into their hands to restraîne them. But much more wretched are they that will runne abroad to wickednesse, or to dauncing, to swilling, to wantonnesse, &c. making that their Sabbath daies worke, which is vnlawfull at any time: to plow, and to cart, bee things lawfull in fit time; but to dance, and follow wantonnesse is naught: every day: much more abominable therefore vpon the Lords day. Therefore, such seruants must by force bee constrained not to violate Gods Sabbath, or, if no meanes will serue, a Christian master must expell them, and not suffer his house to be pestered with such open rebels against God. Thus much for the duties of Gouernours, to those of their owne familie: now the Lord goeth further, to shew how Magistrates must deal with men of another religion: saying;

Not the stranger that is within thy gates.

Here he sheweth, that, if a stranger come within our iurisdiction that are Christians, though we cannot command him to come to the exercises of religion, yet the Magistrate must not suffer him to doe any publike work, to pollute the Sabbath. For, by *thy gates* here is meant, within thy liberties. Hence then, in that the Magistrate must looke to forriners, this generall doctrine may bee gathered, that it is our dutie, being Christians, not onely to keepe the Sabbath our selves, and to looke to those that are belonging to vs in familie, but so farre as we can, euen to strangers, or to any others. And this is that which is commended in *Nehemiah*, that when heathen men that knew not God, nor cared for the Sabbath, came with wares to Ierusalem on the Sabbath day, he shut the gates against them, and told them, that if they did so any more, he would lay hands vpon them.

Doctr.

Regard
must bee
had that
strangers
shal not o-
penly vio-
late the
Sabbath.
Neh. 13. 21.

And

And there is great reason why one should be carefull of those of other congregations, and of other places. For, if we haue the true loue of God in vs, it will grieue vs to the heart, to see Gods name dishonoured, and his lawes broken, of any one whosoeuer: and therefore, so much as in vs lies, we must repress all such practises, whoeuer they bee that doe them. Also, euery man is bound to loue his enemy, yea, his enemies Exod. 23. 5. beast, and if he see his enemies beast vnder his burden, hee must helpe him vp. If one must helpe a mans ox or asse, if he be burdened, much more his soule that is burdened with the sinne that will kill it, if it be not remoued. No man is so sauage, that, if he see a blind man running into a Wel, wherein he may be drowned, will say, Let him go; I care not, he is none of my familie, nor of my friends; though hee bee not, mercie is to be shewed to all, and nature in such a case will teach one to run and call vnto him, and hinder him by what meanes he can: so for the soule much more, if we see a person, who is in truth blinded through ignorance, and knoweth not the danger, ready to cast himselfe into the pit of hell, mercy will moue him, that hath any true mercy, to seeke to reclaime him.

And then in regard of the good of the whole congregation, one must hinder strangers from giuing such ill examples. For, though at the first, it seeme a small thing for them, to doe what they list, because they bee not of our familie nor congregation, yet is it exceeding dangerous. For our nature is so subiect to infection, and we are so easily drawne to euill, that if one suffer a stranger, at length his children and seruants will learne, and come after to doe the same things. So that, for our owne sakes, wee must bee diligent to cut off occasions, and warily to preuent danger; for one house on fire may burne the whole towne. And if a stranger would buy a house in the towne, and then be so foolish as to set it on fire, men would not let him alone, for feare lest it should also catch their houses: and so in truth, if the fire of sinne kindle in the heart and practise of a stranger, and wee seeke not to quench and suppress it, it will not tarrie there long, it will catch some in the congregation, and set them

We r.

them on burning also. Therefore, in loue to Gods glory, to our neighbours soule, and to our selues, and those that bee neere vs, we must labour by what meanes we can, to hinder euen a stranger from breaking the Sabbath. Now, if one must hinder strangers, how much more those that are borne, and dwell in the same place, our neighbours, children, or seruants? If we see such prophaning the Sabbath, we should much more hinder them, by admonition and reproofe; but especiallie if wee see them runne to things that be simply euill, and in their owne nature at all times vnlawfull. Therefore, for men that be of some account and note, in the congregation, to come among headie young people, and see them carried violently to dauncing, to gaming, or any such lewdnes, on the Lords day especially, and let them go on, without any rebuke or exhortation, neuer telling them of it, nor dehorting them from it; this sheweth, that there is but a little loue of God, in such, and that they haue little regard of themselves, and of their owne families. And in truth this is a great cause, that maketh wickednes grow so fast, and sinne to be practised with an high hand, and youth grow to such shamelesse and impudent boldnesse, because the minister fighteth alone against sinne: none else will open his mouth against it, or discourtenance it. Hee that would not stand by, and see his ox fall into the ditch; but would helpe him out, will looke on, while his neighbours runne headlong to hell, and say not a word to reclaime them. This remissenesse of men, that are in some estimation, in the towne, maketh proud youths oft times, so audacious, as to set themselves openly against the Ministers doctrine, and as it were by their practise in the heate of lust, to contrarie him, euen when hee is reprouing any sinne, when the doctrine is yet hot, and the sound of his voice is scarce gone out of their eares, then to run, openly to gain-say that, which was taught in the Church, so soone as they come out of the Church. This strength of impietie proceedeth hence (I say) that the Minister hath no helpe, none hath zeale of Gods glory, so that he is grieved at his dishonour, none hath so much charitie, and compassion ouer his neighbours, as to seeke to pull them

them out of the danger of hell fire; for, if but two or three, or some more of the ancient men that haue some authority and sway, in the congregation, would ioine their hands with the Minister, and set in with their priuate rebukes, to make his publike reproofes forcible; younger people would bee more ashamed to sinne, and learne to behaue themselves more soberly, and not by so open disobedience to bid battell to the publike doctrine of the Minister. Therefore this slacknesse and coldnes is much to be reproofed.

Then secondly, this is for the encouragement of those, that doe desire to helpe others out of this or any other sin: they may boldly with an vpright heart and good conscience rebuke a Sabbath-breaker. And whereas they will object, Why, what is that to you? If I sinne my selfe, I must perish my selfe; what haue you to doe with me? They must know that euery one hath to doe with them; for he is to loue them, and to loue the congregation, and to loue Gods glorie, and therefore, as much as he can, to disgrace sinne. For, though sinners begin to set sinne on foote; yet, if some godly wise man will encounter it, with a sound admonition and sharpe rebuke, that will dash and disgrace it, as much as the wicked persons support it; so that, it cannot get the head so soone. Therefore, because they be men that sinne, and it is Gods law that is broken, and the whole Congregation may bee infected and poysoned, if strangers might be permitted to worke open iniquitie; he that hath a sound heart to any of these, hath good warrant, and ought to be forward to vse a preseruatiue against this poyson; and to stand for Gods Commandements, and the saluation of man. Let wicked sinners, while they will, accuse them to be busie bodies, yet God will cleare them, and they shall find by good experience, that it is better to displease men by doing good, then to offend God by doing euill, or omitting good.

Exod. 20. 11. For in sixe daies the Lord made heauen and earth, the Sea, &c. and rested the seuenth day.

BEcause this Commandement is much oppugned by following the euil practise of great men (for almost all men
breake

breake it) therefore it is confirmed from the example of the great God, which is able to counteruaile all theirs. As if hee should say, If you will be led by example, follow that which is most perfect: Now what more perfect example, then the example of God? who hath proposed himselfe for a president to be imitated of vs. Sinfull men breake it, but the holy God keeps it, and would haue you keepe it: whether example is it best to follow? God made an ende of all in sixe dayes and ceased creating on the seuenth day, therefore hee would haue you cease from the workes of your vocation also on the seuenth day. For as concerning the workes of preservation, Christ saith, Iohn. 5. 17. My father worketh hitherto, and I worke. But he ceased from workes of creation. So that the reason standes thus; God left no worke of creation till the seuenth day, but ended all in the sixth, therefore hee would haue you ende all your workes of vocation in sixe dayes, and imploy the seuenth onely in workes of piety and mercy.

Doct.
He that wil
liue godly
must imi-
tate Gods
example.

Hence then we learne this doctrine, that whosoeuer desireth to liue godly, must propose the example of God to himselfe to imitate. Thus, Ephes. 5. 1. the Apostle wisheth them to follow the example of God as deare children: hee had before exhorted them to courteous behauiour and gentleness: But he hath done me wrong, saith some man, how can I deale kindly with him? why, saith the Apostle, freely forgieue him. But who would put vp this wrong patiently? God would: and therefore doe you follow God, and imitate him. God doth not presently seeke reuenge if any man breake his lawes, but vseth all gentle meanes to bring him to repentance, and to cause him to turne: so doe you, then you tread in Gods steps. Indeede some forward man would take a more violent and boisterous course: but if you will be accounted the child of God, bought with the blood of Christ and regenerate with the spirit of God, you must rather be directed by his example, then mans, and then there is no better argument that you are the son of God, & no surer prooffe that he hath begotten you to life eternall, then when you grow like vnto him, and shew forth his Image in your life.

Now

Now, the reason why it is best to set God before vs as a patterne, is, because his example is so absolute in all fulnesse of perfection, that no exception can bee taken against it. Bring the example of man, and there is something against which a man may except, to lessen the force of it. As *Dauid*, and *Peter* and such good men haue had their slips, and no man liueth so holily, but as *Saint Iames*, 3.2. saith, *In many things we sinne all*. But the example of God is so exact, and altogether righteous, without any spot at any time, that no such thing can be alleadged against it.

Secondly, if one make God his example, he shall grow better and better, because still hee shall come short of the marke he aimeth at, and neuer bee able to attaine to the perfection which is in his example; so that stil he shal haue calling, and cause to encrease, and goe forward. If one set man for his copie, either he may write as well as his copie, or at least he may imagine that hee doth, and then hee stands at a stay, and thinketh he hath profited sufficiently: but this example is not subiect to such conceir, no man either can, or will dream that he can be as good as God: so that here is still occasion of mending and increasing.

Thirdly, hee that followeth the examples of men, hath great meanes of pride, and to be puffed vp: for, comparing himselfe with men, he is not put in mind of his faults, but rather thinketh, This and this I haue done better then the most, and in most things I am equall to the best, and so is in great danger to be puffed vp: but now when hee (leauing men) looketh to God, he seeth so much imperfection in himselfe, and such infinite righteousnes, and goodnesse in God, as that vpon this comparison he groweth more humble, and lowly, and to know himselfe more; so that, though he grow better every day then other, yet he thinketh worse of himselfe, euerie day then other; and hath a greater insight into his owne corruption, by how much he gets more strength against his corruption. In these regards therefore, and for these reasons it is most safe, and profitable to make Gods example a rule for our selues, and to follow it so neere as we can in all things.

1718.

No good
answers to
say all men
do so.

This then may serue for the confutation of those men, that letting passe Gods example as nothing pertaining to them, thinke to dash all Commandements, and all rebukes, with this one answer, That all men do so : as though that were a sufficient buckler to beare off all Gods Commandements, and the force of his example, because the example of the most men is contrarie. As namely, in this one Commandement, which God (of all the rest) hath most strongly fenced with reasons ; and among other, with one drawne from his owne practise and example. Come to Sabbath breakers, that abuse it to sinne and vanitie, and say, how dare you be so bold as to breake Gods expresse law, with so high an hand, and thus to prouoke him to his face? Why, say they, wee hope wee bee not they alone, that play vpon the Sabbath day ; wee shall doe as well as others : all the townes round about doe the like. But why should not wee looke to Gods Commandement, and example, rather then to wicked men? would a father take this for a good answer, if he should say to his child, Why doe you sweare, lie, or steale? knowe you not that it offendeth me, and I like it not? If hee should answer, Why should you chide me? I hope I am not the first that euer swore, other children haue lied; and stolen before me, what neede you bee angry with me for the matter? no father would endure such an answer of his child, this manner of defending were worse than the fault. But so we deale with God, he sendeth his Ministers to reprove vs, and say, why do you dishonor the name of God, and sinne against him by breaking the Sabbath? Why, I hope others doe so as well as I, and my betters doe vse it: this is a most common answer. But, should not a child be ruled by his father? should not a seruant follow his master? and should not the children of God imitate God, and be content to bee ruled both by his Commandement and example? What a miserable thing is this, that we will forsake the light, to run to darknesse! and leaue God to follow *Behal!* The way is not broad, that leadeth to heauen, neither doe many walke in it: their sinnes be no warrant for vs to sinne: but if we be of God, let vs follow God, as deare children. So, the Apostle sheweth,

sheweth, that if wee bee in Christ, wee must walke as Christ walked. Every member goeth the same way with the head, whereunto it is vnited, and whereby it is guided. If Christ be our head, let vs walke in the light wherein he walked, let vs tread in his steps of meeknesse, of denying the world, and of placing our ioy in heauen; and those vertues that shined in him, let them appeare in vs, though not in the same measure, yet in the same manner and truth. For the like measure is impossible vnto vs: but the like truth and vprightness, is not only possible, but so necessary, that without it, we can haue no assurance that we are in him.

This serueth likewise for the encouragement, and comfort of Gods children, that liue in such prophane places, where they can haue no paterne of godlines in man, nor any that will ioyne with them in any holy thing, as it often times falls out: then the diuell is ready to hinder them from all good proceeding, with this obiection; What? will you be singular? will you be alone without any example? No, they are not without example, but they follow the best example, even the example of God: and it is farre better to be led by his example to heauen, though foolish men mocke them, then by the example of sinners to bee drawne to hell, and haue God to plague them. His only example should more encourage and strengthen vs, then all their contrarie practices discourage and feare vs. Therefore let the world go which way it wil, we must walke in the waies of our God, and make him our president in all our actions.

In sixe dayes the Lord created the heauen and earth.

In this example which God hath proposed, we may consider something of the power of God in the creation: And in that hee spent no longer time, then sixe dayes in making the whole world, we must vnderstand by this, that God is able to bring to passe great matters in a short time, and by small meanes. The forming of the world, one would thinke, needed sometime, in regard of the workmanship thereof, and many daies of making prouision, for so great a building: but when God would bee the workman, and take

God can
doe great
things in
short space
& by small
meanes.

in hand so great a matter, what time tooke he to finish it? he began and ended it, and all within the compasse of sixe daies, and left not the least creature vnmade till the seuenths: and he tooke so long time, not because he needed such a space, (for he could haue done it with as much ease in an houre, yea in a minute of an houre, as in sixe dayes) but he hath diuided the whole into sixe dayes worke, because we might haue a fitter occasion, and be better moued to consider of the seuerall creatures. For if he had folded vp all in an houre, then it had not bin so easie and plaine for our meditation. From the creation then heere mentioned, this generall doctrine may be learned, That the Lord most easily and speedily brings most wonderfull things to passe. As it is said, Psal. 33.9. *His spake and it was done, he commanded and it stood.* Though it be an incomprehensible work to create the world without matter, and to preserue it without meanes, yet it was as easie for God to effect it, as to will it, and to stablish it, as to begin it.

This mighty power of God, in doing great things by small meanes speedily, appeareth likewise by other examples in the Scripture. As, *Nebuchadnezzar* the mighty Prince and Monarch of the world, when hee was walking in his Princely Palace, in that great citie of *Babel*, which was the seate of his kingdome; yet how quickly was he stript of all! how soone depriued of his kingdome! so that he had not so much as an house, yea, a poore cottage to put his head into, nay not one ragge to couer his nakednesse, not a dish to drinke in, nor a morsell of the courtest bread to eate, but of a King became more miserable than the basest begger, yea as miserable as a beast: so that from the highest top of prosperity, hee was cast downe to the extremitie of miserie. And then, when he was at the worst, his wit and reason gone, his forme and beauty departed, and he a mishapen creature, his haire being growne like Eagles feathers, and his nailes like birds clawes, altogether deformed, not like a man now, and his kingdome possessed by others for seuen yeeres space: yet so soone as he looked vp vnto heauen, his wit and discretion was restored, his beauty and fashion renued, and he reestablished in his kingdome, with as full power, and
authoritie,

Deffr.

Daniel 4.

authoritie, as euer before. But these wonderfull alterations, in how little time were they wrought, when God tooke in hand to worke them? euen in a moment. So, in *Egypt*, God yndertooke to deliuer his people from *Pharaohs* cruell tyrannie: but what armie had he for that conquest, and who shall be the Captaines? *Moses* and *Aaron*, two old men, the one eighty yeeres of age, the other eightie three, these must goe themselues alone. But how were they furnished against *Pharaohs* resistance, and to take the Israelites perforce from his seruitude? *Aaron* must haue nothing, but he must speake what *Moses* bad him; and *Moses* must carrie his shepheards staffe: weake men, and weake meanes, one would thinke, to make an assault vpon so great a King. If a carnall man had seene these two, going against *Pharaoh*, and thinking to set the Israelites at libertie, by strong hand, he would haue iudged, that *Israel* should haue been in slaueerie vntill this day; vnlesse there had been better helpes then these, for their deliuerance: but God, taking in hand to worke by these meanes, we see of what power, and force, that staffe was; that when *Moses* but held it vp, it brought such plagues vpon *Pharaoh*, and all *Egypt*, that all the Kings in the world could not haue vexed and troubled him more, with all their power. He neuer shooke his staffe in vaine: but still some notable plague followed, that vexed the whole land. With this staffe he strake the waters, and they were turned into bloud; hee held vp his staffe towards heauen, and there came Grashoppers, Flies and thunder: and when he had wounded the land by any of these plagues, he could as easily cure them, and in as little space. One word vnto God by *Moses* made al whole againe.

So, for our redemption; a poore virgins sonne, that was despised and reiected of men, that had no wealth nor authoritie in the world; nay, had not so much, as an house to put his head in; he must come and be brought forth before a Iudge, and there bee condemned, scourged, mocked, spitte on, crowned with thornes, and at length must be carried away, and hanged vpon a Crosse, and beare the paines and anguish of Gods curse, in his soule, vpon the Crosse: and

by these meanes God must be set at peace with man, a perfect reconciliation made, and all former sinnes, and enimitie, betwixt God and man, put away. This greatest worke that euer was done (when heauen was purchased for man, sinners made iust before God, and miserable men of the earth had the right of an immortall Kingdome in heauen bestowed vpon them) was brought to passe, and fully effected by these meanes, that to mans reason; of all things seemed the most vnlkely to bring it to passe, being a matter of such wonder and difficultie.

And so at the resurrection, what great changes shall there be wrought in the twinkling of an eye? those that haue lien in the dust, rotten, some thousands of yeeres, shall bee raised from their graues, made alieue, and stand on their feete: and that bodie, which, when it was in it best estate before, was subiect to paine, and al kind of miterie, & euen death it selfe, and since that time hath bene turned into dust, deuoured of wormes, and as it might seeme, brought to nothing, shall in a moment (if it bee the body of a faithfull Christian) bee freed from mortalitie, from being subiect to diseases, or any affliction, and shall be made immortall, and incorruptible, and like to Christ Iesus in glorie. So wonderfull, we see, bee the workes of God, so mightie he is, and so full of power, that in the shortest time, and by those that seeme the weakest meanes, he can bring to passe the most glorious effects that can be.

He 1.
An excellent comfort for Gods seruants in any distresse.

This then (if wee often meditate vpon it) will serue wonderfully for the comfort of all those children of God, whose case is so grievous, intangled with so many perplexities, oppressed with such ruines both of body and estate, as they thinke it impossible to get out, and to be repaired againe, or at least, that it will be a long time first. For, if we could but beleue Gods almightie power, all things are possible to God, & all things are possible to the beleuer. It maketh no matter, what the disease bee, so God be the Physitian; it skilleth not, what distresse a man be in, so God take in hand to helpe him. He can as soone cure the deadliest wound, as the smallest scarre, and bring one out of the greatest miserie

Mar. 9. 23.

with

with no meanes, as well as out of the least miserie, with all meanes. Oh, but I am poore, owe much, and haue nothing to pay. No matter: So was the Prophets wife; yet the little oile in the cruse held out to fill so many emptie vessels, that she was restored, and made in a better estate then euer before. It is not to the purpose, how weak our meanes be, and how great our ruines be, so that the great and strong God put to his hand to helpe. No man was euer more dejected then *Nebuchadnezzar*, brought from a King, to bee worse then a begger, from a palace to the briars and bushes, from princely robes to extreame nakednesse, from ruling ouer men, to be ranging among wilde beasts; and yet none in a lesse time, and by lesse meanes, aduanced to an higher outward estate than he. And as God worketh beyond all likelihood for the outward estate of men: so doth hee much more wonderfully for the soules of his seruants. Though there be great sinnes, hideous darknesse of minde, and hardness of heart, peruersenes in will, disorder and rebellion in all the affections; yet, if we can cry to God, and powre out our soules, and teares before him: then, though we were as farre overwhelmed with miserie, as was *Ionas* with the waues of the sea, yea, though we were buried in the shadow of death, as he was in the Whales belly; yet God will heare and helpe vs as he did him. Though we were shut vp in a dungeon, tied with many chaines, and oppressed with many sinnes; yet, if then we crie vnto the Lord in our trouble, hee will deliuer vs out of our distresse, and he will breake the gates of brasse, and burst the barres of iron asunder: Psalm. 107. 13. There is not the least sinne or miserie, but it would be too hard for vs, if we had nothing but our owne strength to helpe vs: and there is not the greatest sinne, or miserie, that shall hurt vs or preuaile ouer vs, if we haue the strength and power of God to hold vs vp. Therefore Christians should take comfort in their afflictions. Can God raise vp the body, when it is dead in the graue, and glorifie it, when it is rotten in the earth? and can hee not raise one out of some debt, or miserie of his estate? Oh but then hee loues the bodie. And doth hee not loue it as well now? Nay, God

Esa. 39. 1.
Heb. 13. 5.
Pla. 37. 41.

vscth his infinite power now, for the helpe and preservation of his children, as he will vse it then for their glorification. If we cannot belecue that God can helpe vs now, how shall we say, wee belecue hee will raise our rotten bodies out of the graue, sith we haue the same power and promise for the one, as well as for the other? Therefore it is a great fault and shame for Christians to sit downe discouraged. Is Gods power lessened? Is his hand shortned? hath not he said that he will not faile vs, nor forsake vs? and that a little that the righteous hath, is better then all the great riches of the wicked? Gods blessing can doe more then wealth: and hee alone is better to vs, then if we had all the world without him.

This serueth likewise for the terror of wicked men: God can as easily set heauen and earth on fire, and bring them to nothing, and that in as little space, as he made them of nothing: then much more can he bring to destruction base sinners, notwithstanding all their worldly helps, if hee be their aduersarie, (as he is a professed enimie to all proud and wilfull sinners.)

They flatter themselves, it shall be wel with them, because they be vnderlaid with wealth, supported wit friends, mounded and fenced with policie: but how stands the matter betwixt God and them? are they his inheritance? is hee reconciled vnto them? Nay (though they will not in word say so, yet their life proclaimeth it) they doe not greatly care for his fauour, for they spare not to breake his law vpon any small occasion; surely then let them kuow, that they are in no safety; God can pull vp their defence, and pull away their props and supports: hee can as easily bring a rich man to hell, as a poore; and as soone ouerthrow the estate, and damne the soule of the greatest Prince, if he be naught, as of the basest beggar. Therefore, those that leauing God, leane to worldly props, shew that they little belecue the power of God, and little thinke of the creation of the World. Thus much for the example of God. Now the last reason is drawne from the end of the Sabbath (namely y^e God hath consecrated it to bring a blessing on the keepers of it,) in these words;

Where.

Wherefore the Lord blessed the seventh day,
and hallowed it.

Here God sheweth, that, if none of the former reasons will preuaile with vs, yet we should be moued with our owne benefit to sanctifie the Sabbath. For nothing is more auailable to bring a blessing on soule and body, then the religious keeping of the Lords day. For God hath appointed it to the end, that he might haue occasion to communicate his goodnes to the diligent obseruers of it. For so it is meant, when he saith, the Lord sanctified the seventh day, that is, he set it apart for his owne vse, and blessed it, that is, appointed it for a meanes of blessing to all that faithfully obserue it.

From hence we may learne, that the way to get true blessednesse, is, to keepe holy the Sabbath: this is the most direct and sure meanes, to get all comfortable prosperitie. One reason is, because God hath sanctified it to this end. As Isa. 56. 4. 7. where the Lord promiseth many singular graces to all, that sanctifie his Sabbath, of what nation, or condition soeuer they be; He shal haue his heart filled full of spiritual ioy; God will giue him the Spirit of prayer, and heare his prayer; God will giue him abilitie to serue him, and accept and reward his seruice. And Isai. 58. 13. 14. If one will keep himselfe from polluting Gods holy Sabbath, and obserue it carefully, then hee shall delight in the Lord, that is, God will so shew his fauor and loue to his soule, as he shal be ioyfull in God: so blesse his heart and conscience, as that he shal feele that God is his God, loueth him, and careth for him, so that he shall bee glad and reioyce in this, and find Gods blessing vpon him, both in heavenly, and earthly things, for the mouth of the Lord hath spoken it. What euer flesh and blood obiekt, yer, we haue the sure promise of God, which shall be found true and faithfull. So Iere. 17. 24. the Prophet hauing foretold the destruction of Ierusalem, prescribeth a preseruatiue to them; which, if they would take, as yet their case was curable, and that would helpe all: namely, to forbear their worldly businesse on the Sabbath, and to doe the workes of the Lord; and then they shall enioy

Doctr.

The way to
get true
blessednesse
is to sancti-
fie the Sab-
bath.

enjoy their Citie, their houses and their wealth, with all prosperitie and abundance. So that, we see, that for soule and body, Gods promise is, that the sanctifying of the Sabbath wil bring comfort and happinesse to both.

The dangers that
Sabbath
breakers
run into.

Contrariwise, if we be negligent and carelesse of the Lords day, we draw his curses vpon our owne heads: as Exod. 31. 12. &c. where God commandeth them, that they should abstaine from all workes, and keepe it holy: for if they did work, euen in making garments, and things for the Temple, which seemed to pertaine to God, (much more in things of their owne) this euill would follow, they should die the death; this is the punishment of polluting the Sabbath to be inflicted vpon the bodies, and this God doth execute daily euen among vs. For though the law of the land taketh not hold on such persons, to put them to death, yet God giueth them ouer to commit some sinne which deserueth death by mans law. And the first cause of all, and that which God striketh, and which their owne soules feeble most heauie (as appeareth by their daily complaints, when they are brought to execution) is, that they neuer regarded the Sabbath, neither had care to heare Gods word, and to spend the day in duties of religion, and in prayer, but followed after vanitie, and their owne lusts; and therefore God iustly punisheth their impiety against the first table, by giuing them vp to commit such vnrighteousnes against the seconde; and though the Minister cannot excommunicate them, and cast them out of the congregation, yet God excommunicateth them, that in their soules they are cut off from the church, they haue no life of grace, no fruit or working of the worde and Sacraments, more then of any idle tale, or humane storie, no grace wrought by the meanes, no death of sinne, no hope nor desire of heauen, but are dead in sinne, while they liue in the flesh. They may say indeede, and say true, that the obseruation of the Lords day is tedious vnto them, that they can see no good by the exercises thereof, they be so vnpleasant, and so vnprofitable to them. They haue no benefit thereby: but why is this? not because Gods ordinance wanteth force and vertue, but because they want

reuerence, and conscience, and being wicked, contemne it. Therefore their soules be cut off, their hearts hardened: and thus in stead of receauing the blessing, which God hath promised to the keepers of the Sabbath, they are plagued with the iudgements which he hath threatned, against the transgressors of it. Also Ier. 17. 27. he saith, if they pollute his Sabbath, he will kindle a fire in their houses, that shall not be quenched. For their outward estate they be no gainers, that breake the Sabbath: for God will either consume their goods with fire, or send a curse which like an vnquenchable flame shall deuoure all their substance: So that, if we would not be guilty of death, & haue our soules cut off from Communion with Christ, and his Church, & our goods also consumed and brought to nothing, by the vengeance of God, then let vs keep his Sabbath holy, and bestow it in holy exercises. Sith therefore God doth promise a blessing vpon those that sanctifie his Sabbath, that they shall thrive in the Lords house, and in religion, and in other worldlie matters, so farre as may stand with true prosperitie: sith hee hath spoken this, and that must stand which goeth out of his mouth, therefore it is for their comfort, that the blessing of God shall attend vpon them, whether they haue little, or much. If they haue abundance, the abundance shall be for their good, to be more abundant in good workes; and if they haue but from hand to mouth, God will provide, that yet they shall not want necessaric things, but hee that brings the day, will bring food and maintenance for the day, so that hee needes not to care for to morrow, but let him cast his care vpon God, whose truth it concerneth, to care for him. And this they are sure of, that they shall haue a soft heart, and a quiet conscience, and shall receiue comfort from Gods promises. And if one thrive in Gods house, hee neede not feare, nor doubt how he shall doe in his owne house. One may know how he shall speed at home, by looking how he serueth God in the Church. If he keep an holy rest, with an holy heart, he shall haue rest to his soule, peace and ioy to his conscience, and be set in so sure an outward estate, as that nothing shall befall him, for his hurt.

But

1
Rules to be
kept, of
those that
expect a
blessing for
keeping
the Sab-
bath.

But then, if one will haue this blessing, he must keepe these three rules. First, let him make it a delight, to keepe the Lords day, and his ioy to doe the workes of the Sabbath: let him long for it, before it commeth, and be glad when it commeth: because it freeth him from all worldlie cares and thoughts, and then he hath a commandement more especially, to cast his care vpon God, and not to trouble himselfe at all with them. And, so he saith, in Esay 58. 13. *Call it a delight, to consecrate it to the Lord, that is, take you as much delight in doing the exercises of religion, as any doe, in the works of their callings or refreshings; and also much more: for they be more easie, comfortable, and profitable by farre. Wee must come as hungrie to the house of God, and with as good an appetite as to our dinner, or supper, at home. For, God keepeth the best house, hee maketh the best cheare, if we can bring a good stomacke to the bread of life, that he breaketh vnto vs. But, if one be loth to come, and must be drawn as a beare to the stake, let him make account, that the Preacher will baite him, and trouble his conscience; for, comfort he can looke for none. Therefore, if we would haue blessing by the Sabbath, let vs keepe it cheerefully,*

2. Cor. 9. 7.

3
Secondly, one must labour to do all the duties of the Sabbath, both those that must be done before the sermon, and those that must be done after: Let no ordinance escape vndone: vse meditation on Gods word and works, hearing, reading, praying, singing psalmes, conference, works of mercie, and of euery thing something, so farre as wee haue abilitie and opportunitie. But, if wee will performe them remissely, and by peeces, doing this, and leauing that vndone: either vsing no preparation before, or making no application after, either no publike, or no priuate prayer, then, it may bee one shall find some blessings, but the fewer of these he performeth, the fewer blessings hee shall haue. Hee that doth the workes of Gods seruice by halues, shall (and it is iust hee should) find the comfort and benefit of them by halues.

Thirdly, as one must doe all the duties, and that with delight, cheerefully, so, he must keepe the whole day, hee must doe

doe all the duties, and also spend all the time in these duties: hee must continue from the beginning to the ending. As, *Psalme 92.2. To declare Gods louing kindnesse in the morning, and his truth at night.* So that the Sabbath must be spent, both morning, night, and all the day, in holy duties. One must forbear worldly businesse, yea worldly thoughts, the whole foure and twentie houres; for if we giue our thoughts libertie to runne after the matters of the world, in the night, we breake the Sabbath in part. And here many faile that out of the Church will be talking with their neighbours, and musing with themselves about earthly affaires; and thinke they haue made a good hand, if they spend the most part of the day, till after the Euening exercise, in workes of Religion, and then they make no question to take their recreation, or to goe about their businesse if occasion be. But hee that commandeth to keepe it in the Church, biddeth vs keepe it in the house; as to heare him, and speake to him in publicke, so to speake to him out of our hearts in priuate: and not to giue our selues leaue to thinke the least thought of any worldly businesse. Now then, if wee seeme to make conscience of the Sabbath, and yet doe want that blessing which we looke for, let vs looke to our selues, and we shall see that wee are halting in some one of these: either wee keepe the Sabbath lumpishly and heauily, that it seemeth as a tedious burthen to vs: or else wee doe some one or two duties, and leaue the rest vndone: or lastly, if wee doe all the duties that are to bee done, and that cheerefully, wee are wanting herein, that we obserue not the whole day, but keepe some part of it from God to our selues. And accordingly, as any man commeth short in any of these duties, so he commeth short of the fruite of the Sabbath. But if one labour with ioy to doe all the duties of the Sabbath, the whole day, he shall finde in his owne soule, that it is in truth a day of blessing, and bringeth more ioy and comfort, yea and a greater blessing with it, then all the weeke besides. And so much for this fourth Commandement, of the Sabbath.



The fifth Commandement.

Exod. 20. 12. *Honour thy father and thy mother; that thy daies may be long in the land which the Lord thy God giueth thee.*



hitherto the duties of piety to God, out of the first table, haue been handled. Now follow the Commandements of the second table, concerning the duties of righteousness towards our neighbour. This is the first Commandement of the second table, vpon which all the rest doe depend. As in the first table, the keeping of all the Commandements following, dependeth on the keeping of the first: so here, if this first commandement were well obserued, both of superiours, inferiours, and equals, there could be no disorder against any of the Commandements following. For all disorders in the other doe flow from hence; that either superiours are negligent in performing their duties of governing, or else inferiours are proud and stubborn, and refuse to obey their superiours, or equals be enuious or ambitious betwene themselves. The summe of the Commandement is to shew, what duties we owe one to another in respect of their and our place. The words containe a commandement, and the reason of it. The commandement in these words, *Honour thy father and mother*. The reason in the words following, *that thy daies may be long in the land, which the Lord thy God giueth thee*. To honour, here, is to regard and reuerence in heart, and to performe all outward duties. Father, that is, all superiours in what place soeuer set aboue them.

Doll.
All due honor is to be given to our superiours,

From this word (*Honor*) is to be gathered the first general doctrine of the fifth commandement, viz. that all duties are to be performed to our superiours, with such honour as is meet for them, which the words themselves doe plainly teach. If

we would testifie our owne loue and subiection to them: If wee would haue our seruices comfortable to them, and acceptable to God: then let it appeare, that we are not drawne to them by compulsion, but led by conscience, with due regard of their persons, and the place, wherein God hath set them. When *Ioseph* was to giue maintenance to his father, and his whole familie; he neither did it with arrogancie, in respect of his owne abilitie and greatnesse, nor with discontentment at the charges he was put to: but so ministred to *Iacobs* necessitie, as that he detracted nothing from his reputation. Notwithstanding, his great dignitie and preferment, hee did relieue his father with as great humilitie and reuerence, as hee would haue receiued reliefe at his hands, if hee had been cast vpon his finding. And so for seruants: The Apostle requireth them, 1. *Timoth.* 6. 1. not onely to doe their Masters worke, but also to honour them in behaviour, and to account them worthie of all honour in their hearts: for they could not shew contempt to their gouernours, without dishonour to Religion. If *Peters* counsell had been good for Christ to follow, as it was not, yet hee was much to bee blamed for the manner of it, in that hee deliuered it to his Master with a rebuke. And for the dutifulnesse of a Subiect, wee haue a worthie president in *Nathan*, who, when hee came to *Dauid*, to offer his counsell vnto him, for the benefit of the Kingdome and posteritie; made obeisance to the King downe to the ground, 1. *King.* 1. 23. Hee yeelded him as much reuerence comming to doe him good, as hee would haue done, if he had sought preferment at his hands. And the contrarie was found in *Ioab*, who indeede aduised *Dauid* to that which was expedient to be done, viz. that he should shew himselfe cheerefull to his people, that fought for him, but with such conuencious taunts, and iniurious and false accusations, as that no thanks was due to him for his service. It is required of vs, that we should honour all men, euen inferiours, as wiuers and widowes, in doing them good without their disgrace: and therefore much more is it due to our gouernours and rulers.

2. Sam. 19.
5. 6.

This serueth for the reproofe of many seruants and children,

dren, that deprive themselves of all the commendation of their obedience. For, if they frame themselves to be officious in one thing, they will allow themselves to be as officious in many other. For, either they grow to be murmurers, if their turnes be not served to their liking (and so deprave their masters, or parents) or else matterfull and arrogant, and will endure no admonition, nor receiue any reproofe or direction. The same fault is also to be found in diuers wiues, who though they be frugall and thriftie, and so helpe to increase their husbands wealth; yet, they peruert and corrupt all their actions, either with boasting or vpbraiding, or publishing their infirmities, or other distempers; that many times they bring more vexation to their heart by their passions and vnquietnes, and discredit to their names and houses by their vndirect courses, then helpe them in their estate with all their industrie. So dealt *Zippora* with *Moses*, shee helped indeed to saue his life, by circumcising his sonne, which himselfe in extremity of sicknesse was not able to performe: but then shee rated him, and inueighes against him, calling him a bloodie husband.

Exod. 4. 25.

Thy Father.

THis is the first reason, whereby God would moue inferiours to obey, Because he is thy father. In that God makes this his reason, why the child should obey his father, because he is his father, we gather this doctrine; That the chiefe motiue to obey superiours, must be the particular iurisdiction, which God hath given them ouer vs, and that speciall bond, whereby he hath tied vs vnto them. If God haue made him the instrument of thy life and maintenance, and set him ouer thee, thou must for this cause, performe all duties of honor vnto him. So, in the Prouerbs, *Honor thy father that begate thee, and thy mother that bare thee.* As if hee should say, Honor thy parents, and be dutifull vnto them, not because they be rich, or in great place, or for any respect but this, because they be thy parents. Be they father and mother, how euer rich or poore, thou must be obedient. So the

Eph. 5. 22.

Apostle speaketh to wiues, *Wiues obey your owne husbands:* vnto

using this as a reason, because they be your husbands. If God have appointed them to be your heads and gouernours, you must submit your selues to them for this cause, and in obedience to the Comēdement. Howsoeuer they be otherwise froward and foolish: If they be yours, then you must performe your duty to them.

So, for seruants the point is not, whether hee be a poore man, or a rich, a simple man and ignorant, or wise and discrete, in whose seruice they liue: but, is he thy master? hath God made him thy gouernour? Then, for the time that thou art his seruant, he stands in the place of Christ, vnto thee, being of his familie; and is to be obeyed, as if he were the most wise and honorable in the world.

The vse of this is, to confute those wretched and miserable children, that take occasion to bee vndutifull, because their parents be poore and low, in disgrace and smal account among men. But, be they so? then the child ought so much the more to honor them, or else he addes affliction to the afflicted. The more they be discomforted by others, the more need they had to be comforted by their owne. Therefore, so farre should wee bee from condemning our parents, because they be low and afflicted, as that we should shew more reuerence and honor to them; that we may be a comfort and reliefe to the, in their trouble. For, for the child to honor his parents, when all the world honors them, and hath them in account; and to be dutifull then, when they can either reward his obedience, or punish his contempt, is no triall of his reuerence to God, or them. For then it may bee, he doth it, either vpon constraint, because hee dare doe no other: or vpon a base minde, because he loues and gapes after his fathers wealth, more then for conscience to Gods Comēdement. But then the obedience is most sound, and most acceptable to God, when there bee fewest worldly meanes, to proue vs vnto it. So, for the wife or seruant to say, Ohad I an husband, or master of such great account, of such gifts and wisdom, that could promote and reward mee, then I could willingly frame to obedience. Nay, you would not. For, hee that is not faithfull in the least, will not

172 1.
Parents
poore estate is no
warrant
for children
to be vndutifull.

be faithfull in the greatest. And if you did, yet God accounts not of that subiection and reuerence, which proceedes not from conscience of his commandement; but from hope of some outward reward. Therefore it is our dutie, not so much to trouble our selues in enquiring what heads other haue, as to labour to make the best of our own. For, this in the naturall bodie we see, that if a man haue a head subiect to diseases, and full of infirmities, he will not therefore abuse and contemne it: but he thinks, this is my head, which God hath giuen me, and therefore I must not make it worse by ill vsage, but strue to make it better by all meanes I can. O but, say they, other children haue better parents, which bee more carefull of them. But let them turne backe a little, and examine their owne waies. Others, you say, haue better parents. True, but looke to your selfe likewise, and thinke on the other side: Haue not other parents also better children, more dutifull and obedient, and more vertuous every way then you be? Put these together now, and thy mouth will soone bee stopped. So the wife; Other husbands are more kinde, louing, and better to their wiues. But if you stand so much in examining his goodnesse by other mens; you will driue him to trie your goodnesse with other womens. Be not then many wiues more subiect to their husbands, more quiet and mecke, and that goe farre beyond your selfe, in many graces? So, that in such obiections, let inferiours looke to their owne faults, as well as to anothers; and they shall not finde great cause to complaine. O, but he failes in doing his dutie to me: yea, but God failes not in commanding you to doe your dutie to him. If you be a Christian, then Gods commandement must bee the rule of your obedience, and not the dealing of others with you. Therefore this doth iustly re-prooue their shamelesse impudencie, that, if their parents grow old, or impotent, or poore, then they thinke they may take libertie to cast off the yoke of subiection, and grow stubborne. As who should say, that age, or pouertie, or such like things could cut off the nature of a parent, and take away the authoritie of a superiour: and that outward things should haue the chiefe account, and Gods commandement

be

be least of all regarded. This likewise may serue for comfort to those gouernours, that are in a poorer and lower condition; That God hath allotted vnto them as much honour in their places, as to the greatest Prince in the world. For the poore man is as well the head of his wife, as the King is the head of the Queene. And the meanest parents and masters are as much to bee accounted of in their families, as if they had all the wealth in the world. Therefore they should beare their pouertie so much the more patiently, because no pouertie or lownesse of their estate, can giue licence to their inferiours, to esteeme any whit the worse of them: and if the inferiours doe for this cause despise them, they sinne against God, and doe iniurie vnto them, and God will be reuenged of them accordingly. So much for this, that God bids the child honour his owne father, howsoever matters stand, in regard of his state and condition of life.

Honour thy Father and Mother.

THese duties of the naturall childe, commanded in these words, are comprehended vnder these three heads; Reuerence, Obedience, and Thankfulness. This reuerence, which is first required, must bee both inward and outward, in the heart and in the behauiour. And if one pretend the inward reuerence, and shew it not outwardly, this is but dissembling and falsehood, for it cannot bee within, but it will shew it selfe without; so that it must bee both inward in the hearr, and outward in the cariage of our bodie. The inward is commanded, *Leuit. 19. 3. Ye shall feare, every man, his mother and father, and keepe my Sabbaths.* In these words GOD commaunds the substance of the whole law, both in the first and second table: and for the second table, hee beginnes with the first commandement of it, *Feare euerie man his mother.* One would haue thought hee should haue begun with the father: but, though more bee due vnto him, yet, because it is a greater note of trueth to performe it to the mother, (by reason that her infirmities, whereto shee is more subiect, make her more subiect to contempt, and for her indulgencie, commonlie the mother doth lesse expect

this at her child's hand) therefore God begins there, where obedience is best tried, and saith, *Fear thy mother and thy father.* And then for the first table, hee sets downe the last Commandement of it, *keepe my Sabbaths.* And whosoever is carefull in the first table, conscionably to keep the Sabbath, and in the second to keepe the fifth Commandement in dutie to superiours: he shall be sure to hold out in all the other Commandements. So that reuerence of the heart is required of children. The second branch of reuerence, is in the outward behauiour; as in bowing to them, in standing bare, and putting off before them, in an humble and lowly countenance and behauiour, when the parents speake to them, or they vnto their parents. And this the example of *Ioseph* shewes, Gen. 48. He was a great Prince, and his father in great want, and liued at his finding; he had his sight, and his father with age was blind, and therefore could not see, what dutie his sonne performed to him: yet, when he comes to his poore blind father, he bowes to the ground, and behaues himselfe as humbly, as if his father had been a mightie man, and had his sight as perfectly, as euer in his life before: Because he knew, that neither his fathers pouertie, nor blindness, could set him free from the charge of God. Therefore he being a Prince, is as dutifull, in reuerent behauiour to his father a poore man, as if his father had been a Prince, and he a poore man: for the outward estate did not moue him so much, as the conscience and regard of his duty, which (he knew) was nothing to be lessened. So, King *Salomon*, when his mother came vnto him, sitting on his throne, he rose vp from his throne, and bowed himselfe vnto her, and caused a seat to be set for her, that she might sit at his right hand. For he would haue all his people know, that though he was a wife and as rich a King, (and that of Gods gracious appointing,) as euer was: yet this his greatnesse did nothing diminish his mothers superioritie, nor his reuerent cariage toward her.

1. King. 2.

¶ 1.

This serues to reprove those vngratious, and wretched children, that reuerence not their parents in heart, but contemne them, and thinke basely of them: and not contenting themselves

themselves with this inward vndutifulnes, shew it further, by rough words, by froward countenance, by vnreuerent and vnfit actions. And many grow so familiar with their parents, as one that had not knowne them, seeing their behauiour, would rather thinke them to be neighbour and neighbour, then father and sonne: so vnreuerently, and vndutifully doe they behaue themselves, without any outward tokens of reuerence. And indeede, what doe the froward speeches and lookes of many children proclaime? but that they haue no feare of God in their hearts, no righteousness in their hands, nor any regard of the duties of the first or second table. If euer these persons liue to haue children, and God doe not in iustice cut them off sooner, they shall finde, that their children will reuenge their fathers wrongs into their bosome, and bee as readie to despise them, and carrie themselves as vnreuerently to them, as euer they were to doe it to their parents.

The next dutie is obedience, which is commanded, Colos. ^{Obedience of children to their parents.} 3.20. *Children obey your parents.* And he addes a reason, *For this is pleasing to God.* It is not onely a ioyfull thing to the parents themselves, that the children should obey their commandements; but that wherein God takes great delight, and is well pleased with. And on the contrarie, it doth not onely grieue the parents, that children be stubborn and rebellious, but it offendeth Gods Maiestie also, and grieueth his spirit.

Now the things wherein children must obey their parents, are especially these. First, in doing the things which they commaund, and performing that which they set them about (though it be neuer so base and painefull to be done) so farr as their strength will permit. For, though some children may thinke, This worke is vnbeseeeming my worth, (for as every one is more proude and idle, so he hath a greater conceit of himselfe: and as he is more contemptible, so he hath a higher imagination of his owne excellencie) yet that may not excuse him. Is it too base for you? But did your father or mother commaund it, and refraine you to doe it? then you are a base and proude person, that make more ac-

count of your owne will, then of Gods commandement; for so soone as the father hath commaunded it, being a thing lawfull, Gods stampe is set on it, and it carries the print of Gods commandement: and hee that thinkes himselfe too good to doe it, thinkes himselfe too good to obey God. This will not serue the turne then: It is a contemptible thing in the world, and men will mocke mee. But are you a Christian, and haue you not learned so much to deny the world, as to preferre Gods will, before the contempt and reproch of men? and were it not better for you that the world should speake euill of you vniustly, for well doing; then that God should iustly plague you for ill doing? An example of this obedience wee haue in *Isaac*, who yeelded to his fathers commandement so farre, as to resigne himselfe to be sacrificed and bound, and laid on the wood and burnt; because his father, being a Prophet, had warrant so to doe, and could shew vnto him the commandement of God, to prooue it lawfull thing, which he did, and it was his dutie to obey. If hee had not seene Gods commandement, *Abraham* had gone beyond his commission, (for it had been wilfull murder) and he ought not to haue obeyed: but when the thing was lawfull, *Isaac* was bound to submit himselfe, even vnto death. So Christ was obedient to his father in that, which of all other things, was most painefull and ignominious. For what burthen more contemptible then the burthen of our sinnes, and to bee hanged on the crosse, mocked, buffered; and spet vpon? and what more painefull, then to vndergoe the curse and wrath of God? yet sith his father would haue him suffer all this, he would not stand with him therein, but willingly submitted himselfe thereunto; so also to his earthly parents, *Luke chap. 2. verse 51. Hee went to Nazareth and was obedient to them.* So that, if the thing be lawfull, though it be a thing of no credit, and of much paine, yet being the fathers commandement, it is Gods commandement, and the childe must obey. And by how much the thing is more base and contemptible, and more hard and painefull; by so much hee is a better childe, and shall haue a greater reward. For in matters that bee easie and pleasing, hee doth

Gen. 22.

Gen. 22.
Gen. 22.
Gen. 22.

Gen. 22.

Gen. 22.

many

many times serue him selfe; now a good childe should serue his father. For euery Christian childe must bee his fathers seruant, but hee that is vndutifull and stubborne, is a rebell against God. And as in other matters, the parents are to bee obeyed, so especially in mariage. As *Isaac*, being a man of discretion of fourtie yeeres old, would not once goe about to take a wife for him selfe, but was content to stand at his fathers chusing. And *Jacob* would not dispose of him selfe in mariage, till *Isaac* and *Rebeckah* had consulted vpon the matter, and directed him where, and among whom, hee should chuse his wife. *Ruth* being but a daughter in law, yet would not be at her owne disposition, to take what husband liked her best, but was willing to be disposed by *Naomie* in her mariage. Though *Ismael* was a sinfull man, and iustly excommunicated from his fathers house: yet very nature and ordinarie ciuilitie made him submit him selfe to his mother for the choise of his wife, when hee could not haue his fathers direction. Therefore children must giue this honour to their parents, to think them wiser, and better able to provide for them then themselues. And as in matters lesse weightie, so especially to take their counsell, and be directed by them, in this great matter, that so neerely concernes their estate.

Mal. 3. 27.
Christian
children
are their
fathers ser-
uants.
Children
must obey
their pa-
rents in
mariage.

Gen. 21. 24

A second thing wherein children must obey their parents, is, in quiet and patient bearing their admonitions and correction. As is often said in Prouerbs: *Despise not the correction of thy father, nor contemne the admonition of thy mother.* Set not light by them, but weigh them and consider them well in thine heart. Therefore the childe is bound to obey his parents, not onely in doing the things commanded, but also in suffering their rebukes and chastisements: first, because it is a dutie lying vpon the soule of the father, and commanded vnto him from God, to correct, and instruct his children. And secondly, because it is a token of his fathers loue to him: for, *He that spares the rod, hates the child: but he that loues him, corrects him betime.* And likewise correction is a means of their saluation, and keeps them from hell: For, *foolishnes is bound to the heart of the childe.* It is tied there

Prou. 13. 24.
25-5

Prou. 13. 24
Prou. 23. 15

as with a cord, or rather chained so, that nothing will make a separation, but the rod of correction; that will part them. And he that is not corrected is a foole, and so is like still to continue. Because the it is the fathers durie, and a testimonie of his loue, and a meanes of the chilles owne good, he must suffer it patiently, and humbly: and not only so, but he must see that he profit by it, and make a good vse of it. For else he makes his father take a great deal of paines, and vndergoe much grieffe, and all in vaine, and to no purpose; and so, not profiting by correction, is guiltie of contemning Gods ordinance.

This serues to reprove such children, as are sowre, and angry at the admonition, or correction of their parents. And although they bee fond and light headed, and haue neither experience nor knowledge; yet they think they know how to carrie themselves well enough, and scorne to bee admonished or told of a fault. But of such, that is verified which the Wise man saith, Prou. 26. *Seest thou a man Wise in his own eyes? there is more hope of a foole then of him.* And for these persons that swel thus at an admonition, the best course that can be taken with them is, to beate out that pride by sharpe correction. For this makes them so audacious, when words are giuen vnto them, because they haue not been soundly and thoroughly chastised with blowes.

Thankful
nes.

The third durie of children is thankfulness, and that consisteth especially in two things. The first is in relieuing their parents when they shall be in want. If the parent be blinde, the childe must be an eye vnto him; If he be lame, he must be a staffe to vphold him; If he stand in need of any thing, the childe must (to his power) helpe and succour him. And this durie, indeed, the verie law of nature doth require. For the father hath paid for it before hand, and it is but due debt. For when the childe was borne naked into the world, and could not helpe himselfe, and was without all friends, and could not so much as put one morsell of meate into his owne mouth, nor hang one ragge vpon his backe, to keepe him warme, who pitied him? who relieued him? Were not the parents then in stead of all limmes vnto him? and had
much

much care & feare for his sake, before he came to this estate wherein he is now? And that he enioyeth any commodities of this life, or spirituall comfort or saluation it selfe, haue not they in some sort been meanes to procure it? as being the first instruments of his breath and being? If hee had neuer by them been begotten and conceiued, how had hee been capable either of the benefits of this life, or of the hope of eternall life? and were not this shamefull ingratitude? were he not worse then a beast, if hee would not recompence all these kindneses, and pay so due a debt? So the holy Ghost commands children, 1. Timoth. 5. 4. that children and nephewes should recompence the kindnesse of their parents. So *Ioseph* dealt with *Jacob*, when *Jacob* was in want, and his sonne had plentie, when the father sent money to buy corne, his sonne would not take it, but gaue him corne freely. And whereas siue yeeres of famine were behinde, he sent for him, and had great care to bring him thither: and hauing brought him, was so carefull to provide for him, and to administer to him, whatsoeuer he had neede of, as that *Jacob* did neuer fare better, and with more ease in all the time of plentie, then he did, when that part of the world was famished for want of bread. For, before he must send to the market for it, and there he must buy it for his money, but now that hee was come to *Ioseph* in dearth, he needes not be at so great paines and cost. For it is said, *hee did put meate into his mouth*, that is, he was Gen. 47. 12. as a good tender hearted nurse, to his father and his fathers house, and as carefull that nothing should bee lacking to them, as the mother for the childe, that will euen lay her breast to her childes mouth. So *Ruth*, though she were but *Naomies* daughter in law, yet now that *Naomies* yeeres and strength were spent, she being young, tooke paines and traualled for both. And when (besides that which she had gotten with her paines and labour) *Beas* being a mercifull man, gaue her some victuals, she would not deuoure all her selfe; but euen spared it from her owne bellie for her mother: she tooke onely so much as was needfull to refresh her owne bodie, & to strengthen her in her traualle; the rest she reserved for her old mother in law, and knew well that it was better.

better young folkes should bee pinched, then their old parents want any thing.

Vse.

Vnnaturall
children
reproued.

This serues for a most sharpe reproofe of the vnnaturall disposition of many vngratious children, that so long as the parents haue any thing to giue, and something may be gotten by them, all that while they will be so kind & so louing, and there is such struiuing and carching, that well is hee that can get the old parent to him: but when once he is drawne drie, and they haue suckt all from him, then he is neglected of all, then every day is a yeere till hee be dead; then he is a burthen and a clogge, then they exclaime, that he doth nothing but spend, and troubles the familie. Such cruell & bitter words are heard oft-times from the mouthes of wicked and vnnaturall children. This is a grieuous dishonor, Not to relieue the weake, distressed and helpelesse parents. As Christ saith, Math. 15. 6. Those that forbear relieuing their parents, though they pretend to bestow their liberalitie for the vse of the Church, yet they dishonour their parents.

A second durie of thankfulness is to pray for their parents. As 1. Tim. 2. he commands that prayer be made for all in authoritie. And if wee must pray for those that be further off in the Common-weale; much more for those that be neerer in the familie. Therefore, this is a great fault in many, and to be greatly condemned, that can see their fathers faults, and speake of them too much; but can neuer finde time to fall downe before God, and beseech him to heale their nature, and helpe them out of their sinnes. Many haue liued a long time with their parents, yet cannot say that euer they sent vp an heartie prayer to heauen for them: so vnkinde and vnthankfull be they.

Vse 1.

Duties of
children
whose pa-
rents are
dead.

The vse of all these duties to those whose parents are not aliue, is, to looke, that their sinnes bee not aliue after their parents death. And therefore they must examine themselves, whether they haue bin faultie in any of these things: And if they haue offended therein, let them repent for it, and craue pardon, else they bee liable to two plagues. The first is, that their children should take their parents quarrell in hand, and requite their wicked dealing, in what euer

durie

dutie they haue failed, and haue not repented. And secondly, that as honouring of parents brings a long and happie life: so dishonouring of parents should make them haue a short life and miserable; or if a long life, yet full of Gods curses, for their vnrepented sinnes. Therefore such as bee now fathers, and finde that their children are stubborne against them, and vnthankfull and rebellious euery way, let them call themselves back, and see what children they were before, how they behaued themselves to their parents, whether they were not altogether faultie in this point. If it bee so, let them confesse their owne sinnes haue found them out, and are turned vpon them: let them acknowledge that God is iust, and hath giuen them their owne measure into their bosomes, their owne euill is fallen vpon their owne heads, they digged a pit in their youth, and now in their age are fallen into it. And thus much of the duties of children. Now followe the duties of parents to their children. For, as God would haue inferiours to giue honour, so hee commandeth superiours to carrie themselves in that manner, that they may deserue honour; and doth binde them as streightly to gouerne righteously, as the inferiours to obey faithfully. Now the duties of parents to their children, are

Parents
 duties.

either in their

{ Tender yeeres	{ Common to both.
{ Riper age	{ Speciall.

The parents ioynt and common dutie to the children, in their tender yeeres and childhood, is, First to instruct them in religion, to season them with the words of pietie, by little and little to drop in the grounds of holines into them, euen so soon as they are able to speake, & haue the least vse of vnderstanding. So Prou. 22. 6. *Teach a childe in the trade of his youth, and he will remember it aftern ard.* Where the holy Ghost exhorting men to teach their young children, meeteth with an obiection. Alas, might one say, teach such little ones? what good will that doe? we shall but lose our labour, for they cannot vnderstand it, nor conceiue the meaning of these things. The holy Ghost answereth, be it, that they cannot vnderstand the sense, for the time present; yet teach them the words and termes of goodnes: and though, while they

Children
 must be instructed in
 religion
 betime.

they continue children, perhaps, it seeme a fruitlesse thing, yet you shall see afterward it will not be in vaine. For, the crop of this seed that was sowne in their childhood, will appeare when they come to age (though for a time it be hidden) and then they will remember these things, and that to good vse: which it seemed they got no good by when they were so young and weake in vnderstanding. Therefore let them haue the words taught them, when they are able to heare and speake words: and afterward, when they come to more discretion, they will conceiue and remember the sense. And this dutie the holy Ghost commandeth, *Eph. 6. 4. Nurſe them up in instruction and the feare of the Lord.* And this *Timothies* mother did put in practise. For, it is noted of her, that

2. Tim. 3. 15.

she instructed *Timothie* in the Scriptures from a childe, and that was a cause, why he was so holy a man: she was a Nurſe to his soule, as well as to his bodie, and gaue him milke out of the breasts of the Scripture so soone as he had done sucking her owne breasts. So that, as he waxed strong in naturall life, so also did he grow in knowledge and grace: and therefore he became so excellent a man, and so worthie a preacher and member of the Church, because his mother fed his soule as well as his bodie.

3
Children
must bee
corrected.

The second dutie of parents to children in their younger yeeres, is to giue them correction: which the holy Ghost commandeth often in the Scriptures, and sheweth the fruite of it. As *Prou. 23. 13. Withhold not correction from thy child: thou shalt smite him with the rodde, and shalt deliuer his soule from hell.* So also *Prou. 29. 17. Correct thy sonne, and hee will giue thee rest, and he will giue pleasures to thy soule.* And againe, *22. 15. Foolishnes is bound to the heart of the childe, but the rod of correction will drine it away.* And chap. 13. 14. *He that spareth the rod, hateth his sonne, &c.* All which testimonies tend to this, That, if we desire our owne peace, & not to be molested nor vexed, but much comforted by them; if we would testifie our faithfull loue to them; if we would purge their hearts from folly and sin, and preserue their soules from euerlasting perdition: then let vs be carefull to giue the due correction; which is Gods blessed ordinance, to reforme and saue their soules,

soules, as the Word and Sacraments are to men of riper yeeres. But, in chastising, these rules must be obserued.

First, let it be seasonable, and done in time; passe it not ouer too long. So *Salomon* saith, *Prou. 13. 24. He that loneth him, correct him betime*, and doth not omit it, till it bee too late, but taketh the fittest opportunitie, when he may (with most ease and fewest stripes) doe most good. For indeede, a small twigge, and a few blowes, when he is yet a childe, and not hardened in sinne, will doe more good, then many rods, and abundance of stripes afterwards, if this season be let slip; for if the child be not mastred when he is yong, he will master his parents when he groweth elder. Therefore let them not get a head: for if they doe, they will prooue like wilde colts, that hauing runne long vnbroken, and once cast the rider, and being marred in the beginning, will sooner be killed then broken, or brought into any good order againe.

Rules of
chastise-
ments.

Secondly, it must be done in great compassion and mercie: not in bitterness to ease ones selfe with the paine of the childe, for that is rage and crueltie. For in truth, commonly there is good cause why the father should be as much grieved, or rather more, then the child, because for the most part he doth but correct his owne sinnes in his sonne. For, if the child be curst and froward, is it not because he hath seene the parents brawling and contentious? If he lie, hath not his father giuen him a paterne of dissembling? and if he sweare being yong, are not oathes too rife in the familie among elder folkes? If he raile and speake euill, was not his parents dealing a president to him? Lightly there be but few ill humours in the child, which he did not draw from the parents: and that ill sap that doth appeare in the bud, came first from the roote. Therefore, in pittie, as smiting themselves & their owne sins, they must giue chastisements to their children.

Thirdly, it must be done with prayer, that God would giue them wise hearts, to giue most due and seasonable correctio; and their children also soft harts, to receiue it with patience, and to their profit. Be it that the childe doe well deserue it, yet to sicke vpon him in a passion; bewraieth more then a beast-like affection: for a sheep will not rush vpon her lambe
in

in furie, nor the Cow vpon her calfe. And indeede this doth but harden the childes heart, and imbitter him, making him more stubborne and fierce. Therefore, that correction may haue Gods blessing vpon it, & may bring profit to the child, and comfort to the parents, it must be done with prayer, and so it shall be done also with great calmenes and meeknes, and without mixture of wrath and passion. For, if we cannot look for a blessing vpon the Word and Sacraments without prayer, much lesse may one looke for any good successe by the rodde, vnlesse he aske it of God: but, being ioyned with prayer, because it is Gods ordinance, God will prosper it.

Nursing. Thus much of the common duties which both the parents should ioynly performe to their children in their tender yeeres. Now followeth the speciall dutie of the mother, which is to nurse vp her owne childe, if GOD hath giuen her abilitie thereunto. Not to throw it from her so soone as she hath brought it into the world; but, as God hath giuen her, not onely the wombe to beare, but also the breasts and milke to nourish her childe: so, let her be thankfull to God for these blessings, and vse them to that end that hee gave them. And this is so naturall a thing, that euen the beasts will not omit it: for both the strongest and weakest, the wildest and tamest, will giue sucke to their young ones, and not to be so vnnaturall, as to poste them ouer to others: And it is set downe, *Hoseah 9.14.* that drie breasts are a iudgement of God, as well as a barren wombe: and therefore it is a foule fault, when God hath giuen a good blessing, wilfully to turne it into a curse. And this is noted of the good women in the Scriptures, That they much reioyced to nurse their owne children. As *Sarah* saith, that now she shall giue sucke in her old age: which was a thing that much gladdened her heart. Now if *Sarah* in her old age, being ninetie yeeres old, and also hauing an exceeding great familie lying vpon her, would not omit this dutie; what a shame is it then for those that are young, and haue much more leisure, and be farre inferior to her in estate, to bee so nice, and idle, as to deprive their owne childe of that most naturall foode, which God and nature had prepared for it? Parents would bee loath to commit

Gen. 21. 7.

commit their money and euidences to euery ordinary person: yet for the fruite of their bodie, which is, and ought to be esteemed their chiefeſt riches, they are venturous, and care not whom they trust; whereas there is not such danger in the losse of the wealth, though it should misscarrie, as is in the spoyling of the child, both for soule and bodie, if it be not carefully looked vnto. But they obieſt, that they can *Obiect.* haue them nurſed better cheape abroad then at home. But loue ſeeketh not it owne things, but the good of the partie *Anſw.* beloued. If the husband should vse the like dealing to his wife, to thrust her out of his doores when she is weake, and place her in some poore cottage, and tell her that hee could board her better cheape in another mans house, then keepe her in his owne: she would thinke this to be a bad reason against her, which she thought sufficient against her owne child. And she might iustly say, in this case, that her husband loued his wealth better then his wife: and so may it as truly be said of such mothers, that they respect their luere more then their children. They alleage further, that, being nurced *Obiect.* by them, it would hinder their sleepe in the night. Why then *Anſw.* should you put it to others to breake their sleepe? Ought you not to loue your neighbour as your selfe? Are you so impatient to beare the troubles of it, that ought so tenderly to loue it? and doe you thinke that they will not grudge at it, that haue no such cause to affect it? and doe onely entertaine it in hope of the hire, and not for loue of the child? But they say further, that it hindreth them from their libertie, *Obiect.* and keepeth them from many iournies, which might much delight them. But that gracious and worthie woman *Hanna,* *Anſw.* as appeareth 1. Sam. 1. 22. would rather forbear her going to the Temple, then omit the nursing of her childe, or weane him, before it were meete: and yet that iourney to the house of God, was (of all other) most profitable, comfortable and necessarie.

Those women therefore that haue failed in this durie, must be humbled for it, as hauing omitted a good worke and seruice that God requireth at their hands: and those that haue done it, must doe it still. For in the Primitiue Church, when
widowes.

widowes were to bee chosen, that should haue the sicke and weake committed to their charge and tending, none were to be admitted to that office, but those that had nursed their owne children themselues: though they were otherwise good women and vertuous; yet if they had not bin so mercifull to their children, there was a suspicion left, that if they were vnnatural to those that were so neere the, they would be negligent to those that were further off them: and therefore they were not to be trusted with that office. So much for the duties which parents must performe to their children in their tender yeeres: now those follow which they must doe to them when they grow to riper age.

Children
must bee
trained vp
in some
lawfull cal-
ling.

And these are, first, to bring them vp in some profitable and lawfull calling, by which they may liue honestly and Christianly, and not to bee fruitlesse burthens of the earth, clogs to their friends, and drones, that must liue on other mens sweate, and can doe nothing themselues. So *Adam* did; though hee had large possessions to leaue to his sonnes (for they had the whole world to be diuided among them, which was patrimonie sufficient) yet he would not let his sons liue idly, and spend their time vainly, as hauing nothing to doe; but brought vp the one in husbandrie, and the other in keeping sheepe: both profitable and lawfull vocations. The like is seen in *Isaac*, who was a great man, and of such wealth and power, that *Abimelech* the King confessed he was greater and mightier then hee. Notwithstanding all this greatness, *Jacobs* bringing vp was not in idlenesse and sloth, but he was exercised in husbandrie, and had very good skill in ordering of cattell. And had it not been for this, what would hee haue done then when persecution came, when hee was forced to leaue his fathers house? If hee had done nothing before, nor could haue done any thing now, but eate, and drinke, and sleepe; who would haue giuen him entertainment, and where should hee haue had maintenance on that price? But, hauing been trained vp laboriously, and being a very good shepheard; though he was gone from his father, yet hee could take paines, and get his liuing so, that euery one would be willing to haue had him, and the place where

he came, was much the better for him. And *Jacob* himselfe though he were a very wealthy man, as being heire to *Abraham*, and *Isaac*, which were both as great as Kings, yet would not suffer his sonnes to take their ease, and liue without labour; but he brought them vp in an honest calling, set them to keep sheep, and deale with cattell. By al which examples of good men, it appeareth, that it is the parents dutie, to care, that their children be taught some honest trade, or manner of life; that, being graced so, they may be able both to maintaine themselves, and to doe good to others also, and to the whole commonweale.

The second dutie to be performed, to their children, when they be more growne in yeeres, is, to prouide for the disposing of them in marriage, and that in seasonable and due time, according to the necessitie, and naturall inclination of their children, sooner or later. And when euer it bee, there must be fit choice made in Christian manner, not for luere, or respect of outward things, so much as for godlinesse and religion, that their daughter or sonne may be ioyned with a sonne or daughter of God: and then they may looke for a blessing vpon the match, when it is in the Lord. Contrarilie, the neglect of this dutie is oftentimes a cause of much mischief; that, when parents bee carelesse to prouide for their children, either they defile their bodies with vncleannesse, or else intangle themselves with some one or other, that is not so fit, and so grow rash precontracts, which cannot after to ward so well be broken. And manie other inconueniences proceede from hence, which might all haue been preuented by the wise prouidence of the parentes, if they had before considered, what the neede of their children did require.

Parents
must dis-
pose of
their chil-
dren in ma-
riage.

Others there be also, that when they doe match their children, are so much carried away with the couetous desire of outward things, as that, neglecting pietie, which ought to haue the greatest stroke in such matters, they bestow their children vpon vngodly persons, in whom they can see no signe of religion, nor sparke of honesty, but rude prophane-nes, and all vnchristian behauiour, and are quite out of all ac-
quain-

Marriage
with vn-
godly per-
sons.

quaintance with God and good men : where, if they haue children, what seed can be lookeed for but an accursed seed, that will fill the world with sinners, and ouerlay the earth with Apostataes? as it is said of them in the old world, that when the sonnes of God began to match with the daughters of men, and to make these strange mariages, then there were Apostataes borne; such Atheists as neither cared for God nor religion, but only sought to serue and set vp themselves.

Parents
should lay
vp some-
thing for
their chil-
dren.

The third dutie of parents to their children of riper yeeres, is to prouide for them. 2. Cor. 12. 14. They must behaue themselves so diligently in their calling, and so wisely in the disposing of their goods and expenses, as that they may bee able to lay vp something for their children. But in this laying vp of goods for them, obserue alway these rules, both for the getting, and for the vsing, and for the disposing of them. First for the getting, let them not be gotten by ill meanes, by fraud or cruelty, by craft and deceitful dealing: else they be riches of iniquitie, and then it is most certaine that they shall neuer prosper. Prou. 10. 2. For no man can possibly set vp himselfe or his seede, by sinning against God. *Ahab* did not benefit himselfe when he got *Naboths* vineyard vniustly, nay, this was both his and their ruine. And *Achan* thought, that, when he had gotten such a faire wedge of gold, and such good apparell; he should liue like a man, and make himselfe, and his children, for ever; but, in truth this consumed al, and brought him and them, and the whole family to a fearefull end; for the seede of the wicked shall be rooted out. Bequeath not then ill gotten goods to your posteritie, lest you bequeath the curse of God withall: and that will burne vp and consume all. As wee may see before our eyes daily, and experience may speak in this case; Marke our inclosers, such as begin to ioyne house to house, and land to land (indeed house to house they doe not long, for they pull downe most houses that come into their hands,) when they begin to vnpeople the countries, and seeke to dwel alone in the land, is it not commonly to the ruine and downfall of their family, that it neuer lightlie holdes out after to

Psal. 37.

the

the third generation? And none doe come to a more fearefull and sudden overthrow, then they that seeke to enrich themselves, by this crueltie and oppression of others. Therefore either let it be well gotten, or it will doe them no good: for it carrieth with it the plague of God, which wil doe more hurt, then all the wealth can do good.

Secondly, for the vsing, while one hath it, vse it well; bee not a slaue and a drudge for thy children, but let euerie one enioy his part and take his portion while he liueth, and reioyce in Gods benefits with thankfulness and sobrietie. For it is a soule fault, that, because men haue many children, therefore they will carke and care, and depriue themselves of all needfull comforts of this life: whereas in truth children are an inheritance, and blessing, and not a burden to his familie. And God saith, Psalm. 37. 26. that *A good man is mercifull and lendeth, and his seede enioyeth the blessing.* Hee is mercifull, first to himselfe: for mercy beginneth at home; he will not be afraide to take a good meale, and enioy Gods blessings because of his children, but is mercifull in an honest cherishing of his owne bodie: and then he is mercifull to others also abroad, he will lend and doe good to whom hee can: and doing so, then his seede enioyeth the blessing, they fare the better for it. For indeede those children are alway best prouided for, whose parents beare this minde; that they had rather trust God, then riches with their children; and make this their hope; when we are dead, yet God is aliue. Indeede if God were dead, or should not looke to our children, though wee were liuing, yet wee might bee affraide, and thinke they should bee vndone: but so long as God liueth, vse the good meanes we can, and he wil provide for the children of his seruants. Therefore, one should neither withhold himselfe from any workes of mercie, nor niggardly and pinchingly restraine himselfe of any necessarie thing, yea any comfortable delight, for his childrens sake.

Lastly, for disposing, let this be the first and maine rule, That those be vsed best which are best, and those haue most goods given them, that haue most grace in their hearts. So let

Reub had the blessing, though *Eſau* was the first borne, and *Joseph* had the double portion, though he was the youngest, but one of the twelue: for grace maketh the younger to bee the elder, and sinne maketh the elder, the younger; therefore he was indeede the right heire. For euery one of the former tenne had stained themselues with some grosse sinne which did put them out, and therefore they were iustly disinherited. So *Salomon* was not *Dauids* eldest sonne, but he was the sonne of his age: yet he succeeded him in his kingdome, because there was great hope, that he would be more profitable to the Church and Commonwealth, then any of the elder: grace then must haue the first place, vertue must make the heire. Secondly, the other also must haue their portion proportionable: not one all, and all the rest neuer a whit, as is the common practise, that the eldest must goe away with the whole, and the younger haue almost nothing, as though he onely were a lawfull child, and the rest not legitimate: and hence groweth much hurt, and much heart-burning, and emulation among brethren. Now God saith, that parents must lay vp for their children, not for one child onely. And others likewise offend in the disposing of their lands, that if they haue no heire male, but all daughters, the heritage must be put away from them, and giuen to some other: because of the names sake, that the name might continue. But how know you that hee shall continue to keepe vp your name? Or how know you that he may not live so, as that he shall be a blot to your name, and to your selfe, rather then a credit? Why then should one, for a foolish regard of name, breake both Gods law, and the law of nature too? For God hath appointed, *Numb. 27.* that if there be no sonne, the land and heritage shall bee diuided among the daughters. And thus much for the duties both of parents and children.

Daughters
should not
be disinhe-
rited.

Dutie of
Seruants.

Now follow the duties of seruants and Masters. First, seruants ought to reuerence their Gouvernours; and that both inwardly, and outwardly. The inward is commaunded in *Ephes. 6. 5.* *Seruants be obedient with feare and trembling,* *1. Pet. 2. 18.* *Be subiect to your Masters with as feare,* *1. Tim. 6.*

Let seruants count their Masters worthe of all honour. So that, it is not enough for a seruant to performe all outward seruices required at his hand, vnlesse he begin with the first dutie, To haue his Master in an high account, and to carrie a reuerent estimation of him in his heart. *Paul* in that place speaketh to Christian seruants, which had infidell and vnbelieuing Masters: yet hee would haue them count such worthie of all honour, not that their infidelitie did serue to bee honoured, but because they carried on them the authoritie of God, standing in Christs place, as his vicegerents in the familie. Because of Gods ordinance therefore, and his commandement laid vpon the seruants, hee must reuerence his Master though an infidell. So that, euery Christian must make this firme conclusion with himselfe; This is the Master and gouernour that God hath appointed ouer me, and that stands in Gods roome vnto mee: therefore in regard of his place, and the charge laid on mee by God, I will highly and reuerently esteeme of him. Secondly, this reuerence must appeare in the outward behauiour and carriage of the bodie: else, to pretend feare in the heart, and to shew contempt in the behauiour, is nothing but hypocrisie and falsehood. Therefore the inward account must appeare in our wordes and deedes. As, first, in not answering againe: if they bee reprooued for any thing done amisse, they must not haue a gaine-saying, proude, and vndutifull spirit; but in all good speeches, and submissiue carriage, manifest their inward reuerence.

But, contrary to this, is the vnreuerent behauiour of most seruants especially to poore men. If the master be poore, and meane, and of small account in the World, the seruants take themselues for his companions, not as inferiours; they thinke themselues not bound to shew any dutie of subiection vnto him, in standing bare, in bowing to him, and rising vp before him: whereas indeede, the poore mans seruant, is bound to be as dutifull to him, as if he were full of riches; for Gods commaundement respecteth not wealth, and the outward things, but onely his owne ordinance. Indee, if rich masters did carrie the person of God vpon them; and

the poore the person of an Angell, or some meaner creature, then it were something: but their commission hath all one scale, and the authoritie in both is the selfe same; and he that will reuerence a rich master, and not a poore, sheweth himselfe to bee led by some carnall respect; and not by Gods commandement. Therefore, if seruants reuerence their Masters, they must not give them froward speeches, but euen outwardly shew their inward account: and the more base their Masters bee in the World, the greater reward they shall haue from God, and they shew the more grace and truth to be in their hearts. For to reuerence a rich man, that will not beare contempr, but will take him downe and crush him, this the veriest hypocrite may doe, euen for his owne peace: but here is sincerity, here is truth of heart and vprightnesse; If, when the Master is poore, and meane, and of no reckoning in the World, then the seruant can reckon him worthy of honour, and serue him with reuerence, and yeeld to his authoritie, and give him full allowance in all good carriage, how euer others do debase and contemne him.

A second thing outward, wherein seruants must shew their reuerence to their Masters, is, hauing a care of their name, and not blazing abroad their infirmities. For this is a fault of many seruants, that, being hired to doe faithfull seruice, come as spies into the house, to bewray the infirmities of the family: and if they can find a fault, or weakenesse in their gouernours, then out it must to the disgracing and defacing of the Master, and to bring an euill report vpon him. This proueth, that there is not that due account and estimation: for it proceedeth from a disloyall, and vnfaithfull heart, to speake ill of his gouernours. But, as reuerence must breed a slowly gesture, and good words to the Master; so it must also bring forth good speeches of the Master, and a concealement (so much as may be) of his wants. And hauing these fruits, their reuerence is proued to be true, and vpright; not counterfeite, or dissembled.

The second duty of seruants is, to obey the gouernours of the family. So the holy Ghost saith, Col. 3. 22. *SERVANTS obey*

your Masters in all things; that is, in all things that are lawfull: for if the Master command to lye, or sweare, or breake the Sabbath, that is not to be done: but in such a case it is better to obey God, then man. But in all indifferent and lawfull things, the seruant is to submit himselfe, and to obey. This obedience consisteth, both in doing things commanded cheerefully, and faithfully, as also with patience, and meekenesse, in suffering that rebuke, and correction, that shall bee laide vpon him. 1. Pet. 2. 18. *Peter* commands to feare the Master. But what say you, if he be froward and churlish; yet reuerence him still. But he correcteth me vniustly. Though he doe, beare it quietly, submit thy selfe, and by how much the lesse thou hast deserued it, the more reward shalt thou haue from God, if with a good and quiet heart, thou canst be content to endure it, till God release thee of it. For if one deserue sharpe correction, and be content to beare it, this is no thanks to him. When the theefe hath stollen and robbed, then for him to be content to be executed, is no great matter; for he is worthie of it, and hath deserued it, and he shall haue it whether he will or no, and euery man will put to his hand to helpe him to it: but if one haue done all good seruice with a good conscience, and discharged his duty faithfully, and be not yet kindly dealt withall, but for kindnesse do receiue wrong, and, for a reward, stripes; then to subdue ones owne pride, to tame and master his flesh, and in patience to recommend his cause to God, this is acceptable to God; this sheweth a great measure of grace. And here, the lesse reward the master giueth, God will giue more, and Christ will recompence his masters vnkindnes, with kindnes from himselfe.

But, contrary to this is the dealing of such, that, being bidden to doe many things, will do what they list; and being rebuked, murmur: if corrected, either seeke to reuenge, or resist. This is a sinful and rude thing, not to submit himselfe to Gods yoke. And those parents that haue children abroad, and heare such things of thē, let them look to it betime: for certainly those that be stubborne abroad, if they get a little more strength, wil rebel at home. And that parent, that will

allow his child to take the staffe by the end when his master or dame comes to correct him, may looke to find like resistance, when euer themselves shall haue occasion to chastise him. But this is their excuse commonly; I deserue it not. But if nurture should not be giuen till most seruants confesse they deserue it, it should neuer be giuen at all. For, as euery one is more cursedly wicked, and altogether rooted in sinne, so he is more proude, and froward; and will lesse yeelde himselfe to be faulty. But, deserue it, or not, euery one hath deserued more at Gods hands by some other sinne: and this also he hath deserued, y^e he should be placed vnder so sharpe a master. And albeit we be vniussly dealt with, yet God hath deserued that we should suffer a little for his sake, that sent his Sonne to suffer so much for ours.

The third duty of seruants is faithfulnessse, as is commanded Tit. 2. 10. that they shew al good faithfulness. How is that not pickers, or stealers; for that is vnfaithfulnessse. The seruant then must be carefull for his masters good, and as thrifty and diligent in doing the workes of his Masters family, as if it were the worke of his owne family, and for himselfe. Let him looke that no ill gotten goods cleaue to his hands: for this is a foule treachery, when the Master giues him wages, and meate, and drinke, and things due and fit, to become a theefe and rob him. This is against the law of nature and of nations, to deceiue him that trusteth vs, and putterh confidence in vs.

Therefore this serueth to reproboue such as vse to theefe and sitch; and conuert their Masters good vnto themselves: if euer they looke for sound peace of conscience, they must make restitution of all such things. This is one thing then to restraine them, Let them remember, that how much soeuer they steale, so much they must restore, and the fifth part thereto: or if they keepe it, vnlesse they repent they keepe Gods curse with it, and a woe vnto their owne consciences. Therefore they sinne highly, that care not what losse they bring to their Master, if it be secret.

Also another kinde of vnfaithfulness is in riorous seruants, that can rid off no work, but to eate, and drinke one another vnder

under the table, they be men of prooffe for fuch matters: but if it be to doe any thing of good feruice to the family, that the mafter fhould bee the better for, here they can doe nothing: Thefe be vnfaithfull: for they do not eate their owne bread, they liue theeuifhly, for they liue out of a calling, and therefore haue no warrant from God to vfe any of his creatures.

A fourth duty in feruants, is, to ferue God in their calling. For, admit that one doe all the former; that he reuerence his Master in his heart, and neuer giue him an ill word, or shew a froward gesture, neuer difobey him, nor be vnfaithfull, nor idle; but fo carefull, that he would not robbe his mafter of the leaft matter, in greateft neceffitie: yet all this will afford no comfort, vnleffe one haue done it for conscience, and haue ferued God in it. This is the maine dutie, and pillar of the reft, That one doe it, not principally becaufe his mafter commands, but becaufe God commands: not becaufe his Mafters eye is vpon him, but becaufe Gods pure eyes behold him, either to punifh him, if he doe not his dutie; or to reward him, if he doe it faithfully. This is the chiefe point, at which feruants muft ayme: as is commanded Ephes. 6. 5. *In singlenesse of your hearts, as vnto Chrift.* And there is great reason why they muft chiefly feeke to please God, and not man. For if they ferue God in their labours, they will be as diligent in their mafters abfence, as prefence: otherwife their obedience can neuer bee conftant, but will bee by fits and starts, and hang onely on the mafters eye.

Secondly, if we ferue not God, then wee are straight discouraged at vnkindnesse, and breake out into thefe, or fuch other paffionate speeches: here is no reward of my paines, no refpect had of my labour. Indeed if we ferue our mafter onely, wee may truly fay fo oft times: but if we ferue God, and do it in obedience to God, hee cannot at any time fay, here is no confideration had of my diligence; it were impious to fay fo, and to make God a lyar and vnfaithfull. But there is fufficient confideration and reward when one ferues God: for then, if his mafter doe not recompence him, hee (whom he ferueth) will. As the example of *Iacob* fheweth, hee
ferued:

serued a couetous master, one that made no conscience of his promise (as is the maner of a couetous man, not to care what promise hee breaketh to a poore man) yet *Iacob* made conscience of his dutie, and endured his couetousnesse for twentie yeeres space, and serued him with all his might, so that he was pinched by heat in the day, by cold in the night, and his sleepe departed from his eyes, and if euer any thing were spoyled by wilde beasts, he made it good. *Laban* all this while did nothing but seeke to eate him, and to rauen all from him that hee could. Then God commeth, and telleth him, that though *Laban* was thus churlish, yet he should haue wages enough; and because hee serued God, God would pay him, though man failed: and so hee did, and that throughly and fully. For by Gods owne hand and providence, most of *Laban*'s best cattell were turned to *Iacob*, and so hee grew farre more wealthie, and had a larger recompence then euer hee looked for. So that, if in this case one serue two masters, he shall commonly haue double wages. For God will encline the heart of his master to fauour him, when he is faithfull, and himselfe also will fully reward him with abundant blessings in his soule, and bodie, name, and posteritie after him. For no man euer serued God in a calling, but he may as well pray for Gods blessing, and as surely looke for it, bee the worke neuer so meane and base that hee goeth about, as the Minister may, when hee preacheth, prayeth, administred the Sacraments, or doth any worke of his calling.

Seruaunts
must pray
for their
gouer-
nours.

The last dutie of seruants is to pray for their gouernours, and for direction and good successe in their businesse. As, when *Abraham* trusted his seruant with a great matter, namely to fetch a wife for his sonne, he seekes by prayer to God to direct him, and to giue him a good proceeding and event; and where God had blessed him, he giueth thanks to God accordingly. As he would not trust his owne strength, but calleth to God for assistance, so hauing obtained assistance, he giueth God the praise and thankes, as though the benefit had been wholly for himselfe.

This consuteth those, that neuer pray God either to blesse
their

their gouernours, or to send good successe to their owne labours. And hence it iustly comes to passe, that they want many good things from their masters, which they might haue, because they performe not all the duties of a good seruant, in that they call not vpon God for their Master. And those are also to be reproofed, that will bee desirous to bee employed in their masters affaires, and to haue businesse committed to them; but they are so presumptuous in a carnall confidence of their owne abilitie, that they runne boisterously and rudely vpon matters, not intreating the helpe of the great God, in things of great moment; and then it is iust that God should crosse them, because they take a course that he neuer sanctified: and if they will not aske a blessing, is not it righteous that he should turne their wit into follie? and (though they goe about it prudently) crosse, and ouerturne al their policy, because they trust more in policie, then in his blessing? The seruant therefore must craue Gods assistance, that hee may vse meanes, after a good manner, and with good successe.

And another vse here is to bee made of those, which haue been seruants, but now are not. This is their dutie to goe back, and see wherein they haue failed in any of these things, and for that aske mercie at Gods hands, and craue pardon; else they shall be liable to these two euils: First, that God may iustly plague them now for their former sinnes: and secondly, that as they failed in dutie to their masters, so their seruants shall faile in dutie to them: whereas if one haue repented, hee may looke and haue hope, that God in mercie will so order his seruants hearts, as that they shall not recompence his owne euill vnto him, because the blood of Christ hath washed it away. But such as will pilfer and deale wickedly with their masters; and not repent for it, and make some recompence, it is most iust from God that they themselves should be spoyled and robbed. Thus much for the duties of seruants: the duties of the Master follow. For as God bindeth the inferiour to his dutie, so hee requireth that the superiour be carefull in his place and calling.

Now the Masters duty consists in two maine points: namely,

Dutie of
masters.
What ser-
uants they
should
shuse.

ly, in chusing them with wise dome and discretion, and in vsing them with a good conscience. Now, for the chusing: the chiefe point is, that they get such vnder their rooffe, as be the seruants of GOD: such as haue grace and vertue in their hearts, and carrie a good conscience with them. This is confirmed by the example of *Danid*, Psalme 101. where (by his owne practise) he sets downe a rule, how euery one should order his familie. He sheweth, that for wicked persons, reles, tales, proud persons, swaggerers, such as haue great looks and no grace, he would haue none of them for his seruants; but those that were religious and vpright, euen such should serue him. And there is good reaso why men should be carefull to take none into their familie, but Christians: for if they bee not faithfull to God, as sure as God liues, they will neuer bee faithfull to their Master. For, all obedience and faithfulnessse floweth from the first table, and begins there: but if a man neglect his dutie, where hee hath more bonds to tie him to it, he will be much more slacke, where hee hath fewer.

Secondly, a wicked person is very contagious, and will infect the familie with his lewdnes and euill behauiour. And indeed, many can tell by experience, that the ill example, and perswasions of one vngodly seruant, will doe more harme to the household, then all that many good seruants can do, and say, will profit them. So that to entertaine a wicked seruant, is euen to bring a leprous person among the whole, and a contagious man among the sound.

Thirdly, a wicked person doth bring Gods curse vpon his Masters state and familie. Euen as a good seruant hath Gods blessing going with him (as wee see in *Ioseph*, Genes. chapter 39. verse 5.) So, when an vngodly person hath the managing and ordering of matters, the curse of God pursueth and followeth him. But shall I bee plagued and punished for my seruants sinnes? Yea, and iustly too: for hee that will receiue and retaine such into his seruice, as hee knoweth are open enemies to God, must needes open his doores to the curse of God. So that, if one would not haue the curse of God to rest vpon his house, nor vnfaithfulnessse in his seruants,

nor his house poysoned with that leprosie, which onely the blood of Christ can heale: let him take good aduice, in choosing his seruants, whom he plants in his family. And thus wisely men can deale for other matters: for, he that purposeth to haue good fruit will not runne to euery hedge, and from thence gather brambles and thornes, to plant and graft in his Orchard; but if he hope for any benefit by his Orchard, he will make prouision of the best graftes and sciences, he can obtaine. So, those that be sheepe-masters, and hope for commoditie that way, will enquire and marke, out of what ground the sheepe (they purpose to buy) come, where they were bred; and if they were bred in a rotten ground, especially if they haue a rotten bleate, he will not thinke them fit for his fold, nor breed. Will one deale thus for his Orchard, and for his sheepe? and should he not likewise consider, in the planting of his family, when he takes a seruant into his fold, out of what pasture comes hee? hath hee been brought vp in a rotten ground? in a place of disorder, of rior, of swearing, of breaking the Sabbath, and such like? and, hath hee a rotten bleate? will hee sweare? will hee lie? will hee speake filthily? doth hee looke like a ruffian? and will you yet venture on him? then you are a foolish master, and loue neither your selfe, nor your house nor children, if you take such vnto them, that will either infect them, if they be not very good, or if they bee, will vexe and molest them.

Therefore, here many masters are to be reprobued (that scorpe to bee admonished of the minister concerning this choice) that vse more care, by farre, in planting their Orchards, and, chusing sheepe to breed, then they do in planting their family, and chusing out such seruants, as may bring glory to God, and profit to the Church; and bee for their owne commodity also. And yet this follie raigeth in them farther, that of all men, they are most ready to complaine of ill seruants, and that neuer any was so troubled as they with vntuall seruants; that they must be changing. As if one should say, neuer any man had so bad an orchard. Why? what is the matter? I see others haue Peares and Apples,

and i

and other good fruite, and I come to mine, and find nothing but Hypes, and Hawes, and Sloes: I pray you, what did you plant there then? Did you not see thornes and brambles? And can you looke for better commoditie of such flockes and sences? Therefore euen thanke your selfe, and your owne follie, that could make no better a choice at the first. So these Masters, will they take seruants at all aduentures, and then crie out, they bee not faithfull? Let them blame themselves then, that would not at the first see they were religious, before they entertained them. It is then a great and common fault among most Masters, that they haue no regard of grace and Religion: but if it bee such a one as will take little wages, and please him in every thing, and serue his lust, they take him, what euer he be, Papiſt, Atheist, theefe, drunkard, or gamester, without any exception: that is the least part of their thought. But no man shall haue Gods blessing in his seruice, vnlesse he will labour to haue such a boue him as will serue God.

The second point of the masters
dutie is, in vsing

{ Direction in mat- ters of	{ Religion,
	{ Calling.
{ Recompence: and that when they dwell	{ Together.
	{ Apart.

Masters
must direct
their ser-
uants in
matters of
religion.

For direction in matters of Religion and Gods seruice, the Master must looke that they come to the publike assemblies in due time, and that they tarrie it out, and sit in a conuenient place, where they may heare and learne; and not in such by-corners and obscure places, where they spend their time in prating, or scoffing, or such like. This is no direction in the Master, when he lets his seruant come into the Church to proclaime their owne shame, and his disgrace. Therefore, first he must deale with them plainely, You must serue God if you serue me; and be religious in Gods house, if you will haue any countenance in my house.

Masters
must ap-
point their
seruants
worke.

Secondly, for the workes and businesse of their calling, the masters direction is necessarie; and he must appoint the work, & set euery one his place and duty which he must do,

elic

else the house may be full of seruants, and yet full of confusion, and nothing be well done or in any good order. And this is commended in the vertuous woman, Prou. 31. 15. that she giues her seruants their portions of meate and of worke. The Master therefore (that the house may be well ordered) must let every one know his place and calling, and his taske; that the weaker may haue the weaker worke, and the stronger the stronger. For the Master must consider his worke and businesse, that is to be done, and what his seruants can doe, so that none of them may bee oppressed, nor any of them idle. For if either of these things come to passe, that his seruants be either ouer-burdened, or else may loyter, it is for want of good direction in the gouernour. The house might be inriched, every thing might be done in good order, and would fall out in their iust and due compasse, when euerie one were diligent in his place, set to doe that thing, to which he was most fit. For want of this, it commeth to passe, that many foolish Masters, when they see things fall out amisse, are readie to chafe and fret, and then they cry out, what disorder? And so they may well enough indeed: for there is disorder, and confusion. But where begins it? Is it not from the disordered gouernment, and gouernour? Because hee performeth not his dutie well, the others can doe no good. Like as if a foolish Pilot, at the sterne, should neuer giue any direction to those in other offices in the ship, when, and what they should doe, hee might sweat and toyle himselfe, but the ship might be dashed against every rocke, and sinke well enough, and all through his folly in want of guiding. But if y^e Master be diligent in his place, to direct his seruants, and to appoint them what is to be done, then if they faile in their duties, he may and must let them heare of it. And if admonition, or rebuke will not serue the turne, then chastisement, and correction must follow: for a rodde is for the fooles backe, Prou. 19. 29. But alway in correction these rules must be obserued. First, that it be not in passion, to ease ones selfe by the seruants paine, but with compassion to helpe him out of his sinne. Secondly, that it be ioyned with prayer, or else it is not instruction, but reuenge. Thirdly, of ordi-

Stripes
must be.
giue where
admoniti.
on will not
serue.

ordinarie and lesser infirmities not to take notice, but to let them slip: as in Eccles. 7. 23. he saith, *Giue not thine heart to all the words that men speake, lest thou heare thy seruants cursing thee*: for oft times, thy heart knoweth, that thou hast cursed others. *Salomon* would not haue one giue too quick an eare to marke the ill speeces of his seruants, and hee addes a good reason: because no man is so good, but his heart can tell him, that he himselfe hath spoken as bad words against his gouernours, and betters. So that, sith he himselfe hath been iniurious to his superiours, it should make him something to passe by the iniuries of his inferiours. Thus much for the direction.

Recom-
pence to
seruants.

The next part of the Masters dutie, to the seruant that dwelleth with him, is recompence. As he must be diligent in setting him to worke, and looking that he discharge the taske laid vpon him, according to his strength: so there must bee a recompence made: first in wages, and that proportionable to his worke, and performed in due time. The Master must not put off his seruant from day to day, to make him groane and sigh to God, or else for neede to thee and steale from him.

It is a very dishonest thing in the Master, not to pay his seruants due wages, and that in due season, keeping day, and in good tearmes, willingly and cheeresfully. It is a most indigne and base thing, that the seruant should see such greedy couetousnesse in him, as to pay him with grudging; and so vnwillingly, that he must be constrained to beg for it, as if it were an almes. And thus he diminisheth his authoritie, and lesseneth his reuerence exceedingly, whē they can perceiue that he wholly serueth himselfe, and is willing enough to haue as much worke done as may be, but is very loath to part with any wages.

Seruants
must be
provided
for of
meate in
due sea-
son.

A second matter of recompence, is, in the diet of his seruants: while they be well and in good health, he must see that they haue wholesome, and sufficient food, and that in due season, and conuenient time. For it is more then barbarous crueltie, for one to ride his horse harde all the day, and at night to tie him vp to the bare rack without meate to re-
pair

paire and sustaine his strength; he were worse then a beast, that would deale so with a beast: but much more to deale thus with a man, that beares the image of God, and is redeemed by the blood of Christ, as well as his master; to weare him out, spend his body, and not allow him that nourishment that may renue his strength, is more then barbarous and sauage crueltie.

Therefore, while the seruant is in health, the master must see, that hee haue all things necessary for health and sustenance: such for qualitie as is wholesome; and so much for quantitie as is sufficient; that he be no way pinched or weakened. Then if the seruant be sicke, hee must prouide to his power, all good meanes for his health and recovery, and for good looking to him, in time of his weakenes. And this is noted as a matter of commendation in the Centurion, that when his seruant was sicke, he went to Christ, and tooke the best way he could deuise for his helpe and ease. For the master, in the sicknesse of his seruant, is to looke to the hand of God that smiteth him, and thereby to be humbled: for it is a chastisement laid vpon him, that God, by his owne hand immediatly, should turne those into a burden and trouble to him, that he did hire for his helpe and profit, and so hoped they should haue been. Therefore he must submit himselfe to God, as well in obedience to him, as in a pitifull heart to his distressed seruant; be diligent both to pray for him, and to vse all lawfull and good meanes for his ease and succour. Thus men will deale with very beasts: If a Horse, or Oxe (that, when he was well, was very seruiceable, and by painefull trauaile brought in much profit vnto the master) bee diseased by some sore or sickenesse, hee will let him haue rest, and looke carefully vnto him that hee want nothing, and take the counsell of some one that is skilfull in such matters, for some drench, or medicine that may helpe his cattell, and restore them to health. Thus men will deale with a beast: but what master almost can bee found, that doth not plainelie proue, that hee loues a beast more for his commodities sake, then a man for Gods sake? For hee that will bee content to bee at cost and charges, and trouble

Servants
must bee
cared for
in time of
sicknes.
Math. 8. 6.

They are
miserable
masters
that stop
their ser-
uants wa-
ges for the
time of
their sick-
nesse.

also with his diseased and sicke horse, his sicke seruant may lie and die, and he will neuer come at him, nor seeke any remedy for him, but rather increase his paines, by murmuring and grudging that he eates and drinckes, and doth nothing but spend, and burden the familie. And when Gods hand hath restrained him from working, and not his owne negligence; and oft times when he gets his weaknes by faithfull and painfull seruice done to him; then some are so cruelly and miserably couctous, as that they will abate so much of their wages, as the time of their sicknes comes to. And when he suffereth paine and griefe enough by his sicknes; then, he that should looke to the healing of him, doth not only neglect that, but also gleanes from him, and robs him of his wages, which is a double sinne and iniurie. So much for the dutie of masters to their seruants that dwell with them.

Deut. 15. 13.

Now when they part, the masters dutie is, to looke that he send not his seruant away emptie, but do something for him according to the blessing of God vpon him by his seruants labour, and according to his owne abilitie. And looke how much longer time the seruant hath been with him, and how much more faithfull seruice he hath done to him, by so much more must he be franke and bountifull, in respecting and relieuing him.

Contrary to this is the dealing of those shifters, that must haue new seruants euery yeere: for that they either be so bad themselves, as none will stay with them longer then needs they must; or else they entertaine such vngodly persons into their family, as it is not fit that they should tarie long in any place. And those that take in such manner of seruants, as deserue no recompence, because they employ their labor about such things, as the family hath no benefit by them, but are fit only to serue their masters lust, in vanitie and foolishnesse; for such it is iust that though they dwell many yeeres in a place, they should haue no reward given them, because their labour hath brought no good to the familie, no body hath been a gainer, or bettered by it. But heere was a great fault on both parts: for both the master was vnwise to giue harbour vnto such vnprofitable companions, and the seru-
uant

uant was vnwise to spend his time and paines about such base things, as could be benefit to no body: and heere it is iust that both should be losers. But when one hath had a seruant that hath bin with him a long time, & done him faithfull seruice, so imploying his labour, & spending both his daies and strength, as that some profit & commoditie redounds to the house; and the masters estate hath been bettered by his carefull diligence: now by this profitable and long societie they had together, the seruant should grow to be to him as a child; and he vpon so long experience of his faithfull and louing carriage, should put on the affection of a father to him. For indeed nature sheweth that it is a shame for a mā to put away his old seruant, that hath worn out his body in his seruice, without bestowing his liberality vpon him in some measure, according to his owne abilitie, and his seruants labours. But it is the custome of most men now a daies, (so wretchedly couetous are they growne) that they toile their seruants while they can labour, and consume their strength, and spend them out, and then when age comes, and the bones are full of ache and paine, and the bodie feeble and faint; they turne them out of doores, poore and helpless, into the wide world, to shift for themselves as they can, and they must either beg or steale, or starue for any reliefe they shall receiue from their masters, in whose seruice they haue spent all their time and strength. And thus it comes to passe, that many become theeues and vagrant beggers through their masters niggardlines, that would not doe his dutie in bestowing some proportionable and competent reliefe vpon them.

So much for their duties that be further off from equality in the family, as parents and children, masters and seruants: now those that are more equall are husband and wife: whose duties are either common to both, or more particular to either of them. The common duties are these.

First they must loue one another with a pure heart seruently. This duty both husband and wife must performe mutually one to another: which that they may the better strue for, let vs consider of some excellent commodities, that will

Loue pre-
serueth
chastitie.

proceed from this loue, and which indeed will shew in their practise, whether there be this loue or no. First, this benefite will certainly ensue, where there is loue betwixt man and wife, they will be chaste, and true hearted: so farre as they loue one the other truly, they are guarded from all strange lusts, even in heart, that they will not allow any vnchaste desire, much lesse any vnchaste looke or action. For so in Proverbs 5.19.20. *Delight in thy wife, and reioyce in her loue: for why shouldest thou go after strange women?* As if hee had said, Sure enough, if thou do not loue thy wife, thou wilt looke after harlots, or at least art in danger to doe it: but if thou loue thy wife truly, thou art strengthened against a stranger.

And so may it bee saide of the wife, concerning her husband. For it is not the hauing of a wife, that maketh a man chaste, and keepeth him from filthines, but the louing of his wife is that that will keepe him. And so it is not the hauing of a husband that maketh a woman honest, and preserueth her from adulterers, but it is the louing of her husband that will doe it. For many married men and women liue filthilie and impurely; but if they did loue one another, they were safe from that fault. This then is one benefite. It is a most sure defence of ones chastitie to loue each other.

Loue
breeds pa-
tience.

Another benefite that constant loue will bring, is, that they shall be very patient: abundance of loue brings abundance of patience; for loue hopes all things, and suffers all things, and loue is not prouoked. But where there is little loue, there is little bearing, and little hoping, and there they be quickly prouoked: vpon euery light and small defect or fault, they grow to brawles and chafing: and then who euer was troubled with such a husband, or such a wife? Nay, they might rather say, who euer had such an vnloving and vnkind heart as I? For if there were that loue that should bee, and in that measure that it ought, they would beare with patience and with meeknesse such infirmities, and would not be so quickly prouoked to bitterness. As the mother, that in good earnest, and without dissembling, loues her little child, though it crie all night, and breake her sleepe,

and

and disquiet her very much; yet she will not throw it out of doores, nor lay it at the further end of the house, but she vseth it kindly, and will do what she can to still it: and when it cries, shee will sing, and in the morning they will bee as good friends as euer before, and she feeds it, and tends it neuer a whit the lesse for all the nights trouble. One that were not acquainted with the loue of a mother, would wonder at it: did it not disquiet her all night, and can she be so merrie with it now? yea she can; for she loueth it, and hath forgotten all the nightes griefes in the morning. And so indeed, could the husband and wife loue one another, with such a pure and Christian loue, they would beare much, and endure much, and not suffer their affections to be diminished. For loue is alway a breast-plate against impatience, and distemper.

A third profit that springs from loue, is, that it edifies, and seekes not his owne things: therefore if they loue one another, they will in all things seeke the good of one another. And then, if the husband see a fault in his wife, hee will admonish her of it, meekly and gently, and labour to bring her to amendment: and if she see any fault on his part, shee will with all reuerence and humility tell him of it. But on the contrarie, where there is not loue, they will regard their owne case, more then the saluation one of another. Then if the husband see his wife in any fault, he thinkes, Indeed it is a sinne, but if I should tell her of it, shee will straight be in a passion, and chafe. And so the wife; I confesse this sinne is dangerous to my husbands soule, but if I should speake of it, hee is so heady, that hee would bee bitter, and furious against me presently. But now heere is a great want of loue in either partie. For, what though your wife will be in a passion? he that loues his wife, had rather she should be in a passion against him for a little time, then God bee angrie with her for euer. And the wife that loues her husband, would more willingly suffer her husbands displeasure for a while, for well doing; then that he should suffer Gods wrath eternally for ill doing. But for want of this Christian and sincere loue, they suffer grieuous sinnes to grow and breake out one

Loue edifies.

in another; which by wise and godly admonition might have been stayed and cured.

Loue ar-
meth vs a-
gainst iea-
lousie.

A fourth fruit of loue is, that it awyeth vs against iea-
lousie and vniust suspicions. For all ill iea-
lousie, and cause lesse suspi-
tion, ariseth of one of these two points: first, that one is, or
hath been wicked himselfe, and hauing been faultie and
naught, he is ready to iudge others by himselfe, and to mea-
sure all with his owne measure, or else from a doting affecti-
on, that he makes his wife a god, and this is not true loue.
So when the wife dotes foolishly vpon her husband, and
makes an Idoll of him, then is she quickly ready to be iea-
lous, whereas true and sound loue would worke the contra-
rie effect in her. So for matters of goods, hee that trusts in
them, will trust no body with them, neither wife, neither ser-
uants, nor children, nor any, but is alwaies suspicious: not
because they would not deale faithfully, but because hee
makes that his god, and therefore is immoderately afraid to
lose it. But where there is a pure and seruient loue, that will
cut off all needlesse misdeemings, and cause vs to beleue
and hope all good of others. This is the first dutie that is
common both to husband and wife.

Faithful-
nesse be-
twixt mar-
ried peo-
ple.

The second followeth, and that is faithfulness; that both
bend their wits, and all their inducours to the helpe each of
other, and to the common good of the familie. The husband
must not follow his priuate pleasure and delight, nor the
wife her owne ease and pride: but though by nature they
could both be content to seeke themselves; yet they must
strive both to build vp the house, and to doe good one to
another, and not hurt, because they stand in the place of
Christ to those that are committed vnto them, both for
their soules and bodies. First then the husband and wife must
be faithfull in their bodies one to another; else they breake
the covenant of God. For marriage is not a covenant of
man, but a covenant of God: wherein the parties bind them-
selves to him, and they bee in recognifance in heaven, to
keepe themselves pure and chaste one to another. Then for
other matters, there must bee one purse, and one heart and
hand for the good of the familie, and each of other. But now

if

if the wife be wastfull and idle, then she (like a foolish woman) pulles downe her house. And if the husband be an vn-thrift and consume and spend that idely, and vainely (to serue his lust, or pride, or any other sinne) that might helpe his wife and family to liue plentifully and cheerefully, this lauishng is a great vnfaithfulnes; and hereby he brings many inconueniences vpon himselfe, and vpon all that depend vpon him. So much for generall duties belonging both to husband and wife. The particular follow.

And first, the wife must feare her husband; as is commanded Ephes. 5. 33. *Let the wife see that shee feare her husband.* And 1. Pet. 3. 2. the Apostle requires a *conuersation with feare*. So if euer the wife wil be comfortable, and profitable to her husband, and do any good in the familie, shee must haue a care of her heart, and looke that shee carrie an inward feare to her husband. For, the husband is the wiues head, euen as Christ is the head of the Church: and euen as the Church must feare Christ Iesus, so must the wiues also feare their husbands. And this inward feare must be shewed by an outward meekenes, and lowlines in the speeches, and carriage to the husband. As, in the place aboue named out of *Peter*, hee saith, they must bee attired with a meeke and quiet spirit: She must not be passionate and sroward to him, or to any of the family, specially in his sight, but she should haue such a regard of his presence, as that shee should gouerne her tongue and countenance so, that it may not be offensive or troublesome vnto him. And for her speech, neither when they be kind and louing together, must she grow into grosse reames; nor if any iarre or offence come, rush into tart and sower words, to ease her selfe vpon her husband, whom she should feare. Thus must she imitate *Sara*, and good women, as *Peter* saith; and in so doing, shee shall proue her selfe to be a daughter of *Sara*, a true Christian: But contrarily, if she behaue her selfe rudely, and vmannerly in her husbands sight, to grieue him, and offend him, she failes in the first and maine dutie of a good wife, and so farre shall surely come short of all the rest.

The dutie
of the wife.
First shee
must feare
her hus-
band.

The second dutie of the wife, is constant obedience; and

Wives
must be
subiect to
their hus-
bands.

subiection. Now, in what things, and after what manner this obedience is to be performed, the holy Ghost doth declare. For, in generall, there is no woman almost so rude, but shee will yeeld that she must obey her husband: but in the particular, and in the manner of it, there is the failing. Therefore the Apostle hath (to put al out of doubt) set downe both the matter and the manner, Eph. 5. 24. *As the Church is in subiection to Christ, so let the wife be to the husband in all things.* For the things wherein she must obey, he saith, In all things; meaning, in all lawfull things. For, the commandement of the husband, is as it were the stampe of God set vpon the things commanded: and if she rebell against his commandement, shee rebels against God. The wife then must perswade her selfe, that her husbands charge, is Gods charge; and when he speakes, God speakes: and therefore she must resolute to obey him in all things.

Then for the manner, hee saith, As the Church obeyeth Christ. Now, we know that the Church obeyeth Christ willingly, and cheerefully with a free heart: and though the things which Christ commands, bee oftentimes contrary to our nature, and no whit at all delightfull to the flesh, yet the true Church will more set by his Word, then her owne pleasure, and haue a greater regard to please him, than to serue the desire of the flesh. Therefore the wife must obey her husband in all things cheerefully and willingly, without gain-saying. These be the duties of a worthy woman, of a daughter of *Abraham*, and a Christian wife: which so farre as she is carefull to performe, so far she may looke, that her husband should do the duty of a good husband vnto her: or if he do not, yet God will reward her liberally. For such a woman is much set by of God, and that not with an idle affection, that no body can see; but with such a working loue, as shall shew it selfe by good effect, in plentifull blessings, on her soule and body, if she can frame for conscience sake to God, to yeeld a willing and free obedience to her husband in all lawfull things; and that with a meeke and lowly carriage of her selfe, proceeding from an holy feare and reuerence of him, being in Gods stead. Now follow the speciall duties of

a. Pet. 3.

an husband, (for he hath not all these priuiledges for no-
thing) and those consist in two maine points. Duty of
husbands.

In	{ Gouer- ning her wisely by	{ Cohabitation; to dwell with her, as a man of knowledge.	{ Instruction. Example.
		{ Performing all due beneuolence	{ Maintenance. Employment.

First, for cohabitation. The first duty of the husband, is, Cohabita-
tion.
to dwell with his wife : that sith there is a neere and deare
societie betweene them, and of all others the neereſt, (for
ſhe is to him as the Church is to Chriſt, fleſh of his fleſh, and
bone of his bone) therefore he muſt be willing to haue his
abode, to walke with her, talke with her, and let her haue all
comfortable familiarity with him : that ſhe may ſee he de-
lighted in her company, and may well know, that of all o-
thers, ſhe is his moſt louing and welcome companion. And
ſo in the law it was commanded ; that the firſt yeere where-
in any one is married, he might dwell at home, and reioyce
with his wife for that whole yeere : what euer affaires of the
common-wealth, or wars were abroad, yet he was by Gods
law freed ; ſo that none might command his ſeruiſe from
home, but he muſt dwell with his wife, that ſhe might haue
experience of his loue, and haue comfort by him : that by
long continuance and ſocietie, their hearts might bee ſo
neerely ioyned, as nothing might rend them in ſunder.

This reſproueth thoſe fooliſh men (indeed not worthy to
carry the name of husband,) that can take more delight in
any vaine, riotous, and vnthriftie company, and take more
pleaſure in any lewd exerciſes, then in the ſocietie of the lo-
uing and kind wife ; that are neuer ſo merrie, as when the
wife is abſent, and neuer dumpiſh and churliſh but with
her. Such alſo aſwell with hawkes and hounds, and drun-
kards, and gameſters, not with their wiues: Theſe ſhall car-
rie the brand and name of fooles, ſo long as they haue no
more care to preuent ſo much ill, and to doe ſo much good,
as (if they had any godlie wiſedome, or loue to their wiues)
they

they might. For, what doe they, but throw themselues into danger? and lay their wiues open to Sathans temptations? yea, and giue iust occasion to them to thinke, that they loue them not. But they will say, we must haue our delights, and follow our sports. And why you, more then the wife? Might not the wife say, I must haue my delight also, and part of the recreation, as well as part of the trouble is mine? yet this would not be counted a good excuse for a woman to be ranging abroad; but they looke that she should accept their company, and bee willing to be with them: and why should not they then be as willing to dwell with them, according to Gods commandement? So that the husband must dwell with his wife, and neuer depart from her; but vpon a lawfull and good calling, and cause: and then also, so, as that shee may perceiue, hee doth rende himselfe in twaine and carrieth but a part of himselfe, but still leaues his heart at home with his wife.

Husbands
must edifie
their
wiues.

Secondly, he must dwel with her, as a man of knowledge, and edifie her both by a good example, and also by good instructions. For his example, first hee must carry himselfe so wisely, and so holily, as that she may see in him a paterne and image of grace, and wisdom: he must be a glasse vnto her, by looking into which, she may learne to attire her selfe in all holy discretion, and conuertation.

Therefore he must neither be froward, teasty, nor lumpish; for then he shall be hated: nor light, yaine, and foolish; for then hee shall bee despised. Hee must not be base, and nigardly; for then his base heart will breede a base estimation of him: neither must he be prodigall and vnthrifue; for then he shall so pinch himselfe with want and necessitie, as that he shall not be able to relieue and refresh his family: and so he deprives himselfe of his reuerence. For want of this wife and holy carriage, it comes to passe, that many can speake much of the weakenesse of women, and make large discourses of the impotencie of that sexe, when indeede it is long of themselues. As if the head should leade the body among briars and thornes, and dash it against euery wall, and then complaine of the hurt and frailtie of it: so, many foolish men,

men, when they should frame themselves in such sort as they might draw their wiues to godlinesse and reuerence by their example, they by rude and absurd behauiour draw themselves into contempt, and put vndutifulnesse vpon their wiues, as it were perforce, and then are readie to complaine and exclaime of them, when they should rather crie out of their owne folly.

Next, the husband must edifie his wife by instruction: for so 1. Cor. 14. 35. the Apostle saith, *If women will learne, they must aske their husbands at home.* The husband then must be so well furnished with sound knowledge, as that he must be able to teach his wife, and sowe the seede of Godlines in her conscience. And one speciall and chiefe part of wisdom in the husband, by which he must learne to frame his instruction, is, to obserue those good things which he seeth in his wife, and to cherish them. For, nothing is more forcible to incourage a woman in any good thing, then that she perceiueth, that her husband doth marke and approoue those good things which are in her, as well as the faults, to reprove them. And for want of this incouragement, that men are continuall chiding, and neuer go about to nourish any good thing, it falls out, that many women, which by good vsage might be brought to goodnes, grow to great distemper and passion. And, as he must labour to increafe the good things that are in her: so also, he must seeke to amend and cure those things that are faulty, wherein she doth amisse: and for ordinary infirmities, hee must passe by them, onelie praying to God for her. But if her soule be sicke of a disease that needeth physicke, and must haue a medicine, a wise gouernor will chuse his fittest time, and consider the nature and disposition of his wife; that if she be of a gentle spirit, he may vse gentle meanes, which will then doe most good: but if she be of a more hard nature, rougher meanes must be vsed; and shee must bee dealt withall after a more round manner: but alway provided, that it neuer be done in passion and before others, but with a quiet and mercifull heart, that she may see that he seeketh her saluation, and not disgrace; nor to ease himselfe vpon her, but to conuert her soule. But, if the

Husbands must obserue the good parts in their wiues.

How and when admonition must be giuen by husbands to their wiues.

husband

husband be violent in company to reprove; of bad he shall make her worse, and more alienate her from him, because she seeth that she hath a foolish head, that is not a sauiour, but a destroyer. And for want of this diligent care in chusing time and place, and obseruing the nature of the partie, it commeth to passe, that rebukes, which in themselves are good, and ought to be performed, do more hurt then good, because he obserueth not where he doth it; but reproues her before company, to which, he should not disclose his owne and her shame. And then also most vnseasonable and untimely: for when shee is out of temper, and passion hath already ouercome her, then hee fallies to administer his Physicke, as it were vpon a full stomacke, whereas he should patiently haue waited for a fit time, and not be so foolish, as when shee is gone, and anger hath ouercome her, then to looke that she should vpon a words warning, retorne and come againe into her right mind, and vpon the sudden reforme all that is amisse. But what? shall one let his wife go away so, and take her course? No: hee must at that instant speake to God for her, when shee is not fit to be spoken to. And after, when the coast is cleere, and all is quiet, then with a louing heart and good countenance (and yet with plain and euident proofes, and reprooves out of Gods Word) hee must shew her fault, that godly sorrow may bring her to repentance; and amendment. And, by these meanes, he may gouerne well.

Due bene-
uolence
must be gi-
uen to the
wife.

Another dutie of the husband, is, in giuing her all honor and due beneuolence: which stands in two things. First in giuing and allowing her all maintenance, and meet helps both for necessitie, and also for honest and Christian recreation and delight, so farre as his estate and hers require, and their abilities do afford. And he must do this willingly, liberally, and freely; not tarrying till it be begged or gotten from him by importunate intreatie, as if one should wring it out of *Nobels* hand, like as if it were water out of a flint-stone. For this is a great suspicion of want of loue: for loue is alway bountifull. And besides, it lesseneth the benefit by the one halfe, when it must bee wrestled, (as it were by maine

maine strength) from him. Therefore he must consider, and before he be asked, prouide what he seeth necessary for her, and what may be after a Christian sort delightfull vnto her, and preuent her with the gift. Even as a father, that loues his child, will not tarry till the child come and beg apparell, or meate, but he doth cast before hand how to helpe him; and vnrequested, giues him things that be needfull: much more then must hee doe thus to his wife, which is the one part of himselfe, and neerer, and should be also dearer vnto him then any other.

A second worke, wherein this due beneuolence must shew it selfe, is, in giuing her due imploiment; he must marke and obserue the gifts of wisdom, and gouernment, or what euers else God hath graced her with, that hee may set them on worke, and imploy them. And hereby he shall shew his loue vnto her, and the confidence he puts in her. For, it is said of a good wife in the Prouerbs 31. that *the heart of her husband trusts in her*. And this is a meanes also to keepe her from discouragement, and idlenesse: and besides it will turne to the great good and profit of the familie.

How an
husband
may best
keepe his
wife from
idlenesse.

Which reprobues the practise of many foolish husbands, that be busie bodies, and will haue all come through their owne hand; and then indeed nothing goes well through any hand, because of this disordered confusion: As, if the Pilot would both hold the sterne, and hoys vp the sayle, and bee vpon the hatches, and labour at the pumpe, and doe all himselfe, it must needs go ill with the ship: euen so, in the familie, when the husband takerh all vpon himselfe, it is the next way to ouerthrow all. Therefore those gifts that God hath giuen the wife, the husband must see them put to the best vse: and then shee shall be a fellow helper to him, and bring a blessing vpon the family by her labour. And so much for the duties of husband and wife: which I doe not so speake of, as though it were in the power or nature of any man or woman, to performe them: nay, by nature, we be all inclined to the contrary. The wife is naturally disobedient and stubborne, prone to contemne and despise her husband: and he is ready either to bee out of her company, without cause;

cause; or being with her, to be light and foolish, or else sower and churlish, and to do her hurt by his example, and make her worse, rather then better: and both of them are destitute of all true & spiritual loue, one of the other. But God shewes these duties in his Word, to the end, that we seeing our sinne and our weaknes, might bewaile our wants before God, and beseech him that requires these things at our hands, to work these graces in our harts: and as he hath giuen vs these good Commandements, so to giue vs good hearts to keepe the Commandements. But, if any be to blind and so vnacquainted with the wickednesse of his owne heart, as that he dreameth of some strength in himselfe, to doe these duties: it is certaine, he neuer did performe any of them in truth, nor shal euer, till he do lament his wants with vsfained griefe before God, and desire him to make him obedient, as well as to giue him a charge of obedience. And thus much for priuate persons; as namely parents and children, masters and seruants, husband and wife. Now follow the duties belonging to publike persons; as also what they ought to performe to such as are committed to their charge, which are either in Church, or

In Church, as { Minister } In Commonwealt, as { Magistrate.
 { People } { Subject.

Duties common to Ministers and people.
 Phil. 1. 9.
 Col. 1. 3. 9.
 1. Thes. 1. 2.
 and 2. 12.
 2. Thes. 1. 3.
 11.
 Ministers must pray in secret.
 Ministers must be thankfull for blessings bestowed vpon their people.

Now the duties of the Minister and people, are, either common or speciall. The common duties, which mutually belong to them both, are, to pray one for another, and to giue thanks one for another. That the Minister ought to pray for the people, the example and practise of *Paul*, for the *Phi. Col. Thes.* doth declare: for whom he gaue thanks to God, and prayed day and night for their increase in all good graces. Hereby then, Ministers must learne to pray to God in secret, for the flocke committed to their charge, that God would pardon all their sinnes, and heale their natures, and make his doctrine effectually to worke grace in their hearts. And then, if God haue heard his prayer, and blessed his preaching, to conuert the hearts of his people, and to saue their soules, he must not let this slip, but marke and obserue, and returne thanks to God for it. So, 1. Sam. 12. 23. the people being terrified

terrified with the extraordinary thunder (being then a manifest token of Gods displeasure against them) and seeing their sins, come to the Prophet Sam. and desire him to pray for them: his answer is, *God forbid that I should sin against God, and cease praying for you*: shewing that it is a great sin against God in the Minister, if he be not frequent in prayer for his people. So that, though the Minister study diligently, preach painfully, and walke religiously in all good conscience: yet if he pray not to God, and beseech him earnestly to amend their faults, and to conuert their soules, and do not also giue thanks, when he perceiueth any good thing wrought in them, & pray for the continuance and increase of it, he doth sin against God, and faile in a speciall duty that he owes to his charge. For, all planting and watering is in vaine, vnlesse God giue the increase. And how can he expect any blessing of God, vnlesse he do, both often, and earnestly seeke for it, and render most hartty thanks for it, as he finds it granted?

1. Cor. 3. 7.

And likewise, that it belongs to the people to pray to God for their Minister, it is plaine, Hebr. 13. 18. where this commandement is giuen; *Pray for vs: for we are assured that we haue a good conscience, &c.* And *Paul to Philemon* saith, that he hopes through their prayers to be giuen vnto them. And 2. Thes. 3. 1. hee wils them to pray for him, that the Word of the Lord might haue free passage, and that he may bee deliuered from vnreasonable men: 1. Tim. 2. 1. hee wils that prayers be made for all in authority, that as God hath set them ouer vs as gouernours, so he would gouerne their hearts, and order their proceeding aright.

People
must pray
for their
Minister.

This reproues those people that a long time haue liued vnder a ministerie; but all that space cannot say that they haue once offered vp a true and heartie prayer to God for their Pastor, that he might be furnished with giftes for the discharge of so great and waightry an office, and haue neuer made request to God in his behalfe, to open to him the doore of utterance, that he might diuide the Word of truth aright; to bee with his meditations, and direct his tongue, that hee might speake to their consciences, and for their edifying. And againe, if at any time God hath powred downe

more

more plentifull grace vpon their Minister, that he hath been better stirred vp to teach them, and hath spoken with more power and zeale then ordinarie, more earnestly reproofing their sins, and exhorting them to repentance; yet they take it but as an ordinarie thing, and let it passe without any notice, as though it were not any mercie of God to them to prepare the Ministers mouth to speake to their conscience. And because they be thus slacke in desiring, and negligent in thanksgiuing for so great a fauour, God doth iustly deprive them of a great part of the blessing, because they haue carelessly omitted so great part of their duty. So, for the Ministers of the Word, many there be that can say, they haue preached many Sermons, and deliuered many doctrines and admonitions to their people; but who of many can say, as Ier. 13. 17. *My soule shall weepe for you in secret?* If publike preaching cannot preuaile, I will trie what priuate weeping can doe; and if I cannot moue them (by speaking to them) to amend, I will moue God with many teares in secret to conuert them. And thus much for the common duties of both. The particular follow. And first of the people.

The people must reuerence their Ministers.

The first thing that the people must performe to their Minister, is to haue him in reuerent account & estimation. And this is commanded 1. Thess. 5. 12. where the Apostle giues this charge; *Now I beseech you brethren, know them that labour among you, and that are ouer you in the Lord, and admonish you, that you haue them in singular loue for their workes sake.* As if he had said, I speak not this so much for the Ministers sake, (for whether you loue him, or account of him or not, so long as God accounts and esteemes highly of him, hee is well) but I desire you, euen for your owne good, that those faithful men, to whom God hath giuen the spirit of grace and wisdom, and who God hath set to watch ouer your soules, may not bee forgotten and neglected among you, but take knowledge of them, and obserue them and that for their workes sake; for in truth they of all men deserue most to be regarded and accounted of, in respect of the profit that they bring, and the worke that they performe. Which howsoever it seeme not outwardly so commodious, yet inwardly

It is pretious, and brings vnſpeakable peace vnto the ſoule. For vnto them is committed the word of reconciliation and life, and they are made diſpoſers of the treaſures of God, that bring comfort and reioycing to the heart. If then they be meanes to communicate all heavenly and ſpirituell graces vnto you, if they helpe you to heauen, if they purge the ſoule, and build vp in faith, if they beat downe ſinne, and overthrow the power of Sathan in you, ought you not to loue them, and that for their work, and your profits ſake? But many there be that make no ſuch account of him, and why? becauſe they feele no ſuch neede of him, they ſee no neceſſitie of his labour, but that they may well ſpare him, they can ſee no good he doeth. And no wonder they can ſee none, to whom nothing ſeemes good, but that which ſerues their fleſh. For, as they account of him, ſo they profit by him: and iuſt it is from God, that as they deſpiſe his Miniſter, ſo God ſhould deſpiſe them, and make them fruitleſſe hearers of that word, which in better mindes, wants not a moſt excellent fruit, according as Chriſt hath ſaid, *Hee that deſpiſeth you, deſpiſeth me: and he that deſpiſeth mee, deſpiſeth him that ſent me.* If they deſpiſe God, how can they reuerence the man of God?

And hence it is, that young and vaine perſons, in many places, are growne to that height of impudencie and ſhameleſſeſſe, in ſinning, and ſtanding for ſinne, as they dare ſet themſelues againſt the Miniſter of God, and oppoſe their life, of purpoſe, againſt the doctrine, and ſtand as ſtiffely for the diſhonouring of God, and the breach of his law, as hee can ſtand for his law: whoſe life is nothing but a diſgracing of the Miniſterie. For, in publike view of the world, they gaine ſay that by praſtiſe which was taught publikely: and euen while the reproſe is yet freſh, and ſcarcely ended, then, in the heate of their raging luſt, they fall to that which was forbidden by God, and by his Miniſter reprooued. But how comes fooliſh youth to be thus impudent, but that they are animated by the froward example of elder perſons? As thoſe young Children that mocked *Eliſha* the Prophet, how could they ſpeake ſo baſely, and ſo contemptuouſly

A ſpeciall
reaſon why
ſome yong
men grow
ſhameleſſe
to withſtand
their Mi-
niſters.

2. Kin. 2. 23

Q

of

of the reverend man of God, but that they had vsually heard such things at home by their gouernours, and must needs vtter them when they come abroade? But was not this their boldnesse met with? did not God pay them home though they were but children? Two Beares came out of the wood, and slew 40. of them. For, when they dare professe themselves to be aduersaries to the man of God, and to the law of God, they must needs faile in all other duties: despising the person, they must needs neglect the doctrine; and not receiuing the preacher, they cannot take good by his preaching. The Minister of God then ought to be esteemed, not according to his coats and wealth; but according to the singular worke performed by him, and the holy calling which he is called vnto.

The people
must obey
their mini-
sters do.
Quine.

The second dutie of the people, is, to obey the doctrine of the minister, taught truly out of the word of God. This is commanded, Heb. 13. 17. *Obey them that haue the oversight of you, and submit your selues, &c.* Hee wils them to obey their ministers, namely in doctrine: and he addes the reason; because they watch for your soules. Sith they stand vpon their guard, to defend your soules from destruction; therefore submit your selues and obey not so much the men, as the doctrine and instruction deliuered out of Gods word, by their ministrie. And secondly, if you doe not this, you shall be so farre from giuing ioy to the heart of your minister (which good people should doe) as that you shall pearce his soule with sorrow, and cause him to eate vp his heart with griefe. For, what greater anguist can come to the ministers soule, then this, that, when he exhortes his people to holines, they be vnholie; he teacheth them to be spirituallie minded, and they be set altogether on the world: he shewes them, that they must rule themselves, and families, after the law of God, and they follow their owne lust? This (of all afflictions) doth most wound and breake the heart of a godly and faithfull minister, that in loue to his flocke, preacheth Gods worde sincerely vnto them. But (will some say) what neede wee care for his griefe? Nay, this is it, that many desire, and wish nothing more, then that they could but know

know how to vex the minister. But (saith the Apostle) make ^{1. Heb. 13.} not so light account of grieuing the minister, for that is not profitable for you, he hath the sorrow of it, but you the losse: he is driuen oftner to run vnto God, by your ill intreaty, and to seeke for the loue of God, when men do neglect him: but in the meane while he cannot, with that spirit and courage, pray to God for you, nor so powerfully and chearefullie preach the word vnto you.

This reprocues them that bragge of their good dealing with the minister, and thinke they pay him all his dues, and doe their dutie as well as any, and take it as a wrong, that the minister esteemes not of them, as well as of others. But what duty is it that they performe? Do they obey the Gospel that he preacheth, and submit themselues to his doctrine? This is the chiefeft dutie: and where this is not, there is no dutie done, worth thanks: vnlesse they be conuerted, they doe not pay the minister his due. For a faithfull pastor, and a man of God, regards not so much the tithes, and the fleece, as the saluation of their soules. Hee comes (as Christ saith) to *Peter*, to be a fisher of men: and, if they will not bee drawne out of their lusts and sinnes by his preaching, they faile in the principall duty. For, he that neglecteth obedience to the doctrine of the Minister, is an ill sheepe, and vngodly person; shew what kindnesse he will to the person of the Minister.

The last dutie of the people to the Minister, is to yeeld sufficient maintenance vnto him, both for his releefe and sustenance, as also for his defence against the wronges of ill disposed persons. And this is commanded, Gal. 6.6. *Let him that is taught in the Word, make him that hath taught him partaker of all his goods. Be not deceived, God is not mocked, &c.* Where willing the that are taught, to prouide for y^e maintenance of the Minister, he meetes with the common corruption of men, that thinke all is well gotten, that they can defraud and deceiue the Minister of: and therefore carnal men are neuer more wittie in any thing, then in withholding his dues: but hee saith, Bee not deceived. As if hee had said, You thinke to deceiue another; but indeede you overreach

Payment.
tithes onely,
is no full
discharge
of all our
dues to the
Minister.

To yeeld
mainte-
nance.

your selfe: your selues be deceiued at the length. For, though this cunning dealing may happily bee hid from men, and done so closely, that it shall not bee knowen, yet God will not bee thus mocked; he seeth and knoweth mens fetches well enough: there is no cloaking with him, that searcheth the hearts. For if you deale thus wrongfully, make account, that as you sowed, so you shall reape; such as your seeding was, such shall be your haruest: this your corrupt and vnioist dealing, shall in the end bring much discomfort to your selues. And in another place the Apostle saith, *If they giue you spirituall things, is it a great matter that they receive carnall?* And, *Those that serue at the Altar, liue by the Altar.* So that, it is the peoples dutie freely and without grudging to helpe the Minister with sufficient allowance for matters of this life.

The people
should de-
fend their
Ministers
against the
wrongs of
ill men.

Lastly, they must giue him assistance, against the wrongs of bad men: as is noted of *Aquila* and *Priscilla*, Rom. 16. 4. that they stood for *Paul*, euen to the hazard of their owne liues. And that was not a thing that hee alone stood bound vnto them for, but in so doing they deserued thankes of the whole Church, which receiued good by his ministerie. And if this dutie were carefully performed, persecutors would not be so bold and audacious, to molest and trouble the Ministers, and faithfull men of God, as they bee. But it comes oft so to passe, that, though the Pastor be in all things faithfull to his power, and beare such a loue vnto his people, and that hee would part with his life to doe them good: yet, let but some vile person, of a wicked and vngodly life (as indeed the diuell neuer lackes such instruments to vex Gods Ministers) let some base limme of the diuell step forth to set himselfe against the Minister, and to persecute him, many in the congregation will be readie to ioyne with him, and haue their hand in as deepe as any. And for others of the better sort, what courage haue they to stand for him, and to defend his good cause? when will they open their mouthes in his defence? or put themselves into any trouble to procure his safetie? but are readie to say, It was his want of discretion, he was too hastie and vnadvised, hee might haue kept himselfe

quiet.

quiet. And thus, either because they bee daſtardly and dare not, or malicious and will not, almost none can bee found that will stand in the maintenance of their faithfull Minister, against the furie and malice of Sathan and his members, wicked persecutors. But this is a grievous fault: for if any had a good friend to whom he were much beholding, and of whom he had receiued many benefits, no man almost is so cowardly and base minded, but if he heard one raile vpon him and abuse him, hee would take courage to speake for him, and for his credit: but who almost can bee found, of many in the parish, that can afford a good word for the Minister? Nay, are not most of this mind, that if hee bee molested, they thinke, all is lost that fals beside. Thus much for the duties of people; the Ministers particular duties follow.

The first is to bee a good example and paterne vnto his people, in loue, in faith, in patience, and in euery good work. Particular duties of Ministers to their people.
As 1. Tim. 4. 12. *Let no man despise thy youth, saith Paul.* Yea but, might *Timothy* say, How can I stay them? He answers, shew thy selfe an example to those that beleewe. This then is commanded, as a dutie that gaines the Minister great reuerence and account in the hearts of his people (and keepes him from contempt) that the light of God shine forth in him, and that they may see the graces of the holy Ghost in his conversation. And therefore also the Apostle shewes how he must gouerne his seruants, and order his children, and his whole houshold; else if he lay load of doctrine vpon others, and do nothing himselfe, they may say, *Physician heale thy selfe; and pull the beame out of thine owne eye, thou hypocrite.* And this will make all his preaching fruitlesse and vaine: for he that cannot gouerne himselfe and his owne familie, how is it possible that he should order his flock aright? Therefore he must shew his first skill in gouerning himselfe and those that be neereſt vnto him.

The next duty of the Minister is to preach the pure Word of God, in season and out of season; to feed the flocke diligently and faithfully, to prepare and deliuer such wholesome doctrine, as may nourish the soules of his people, to diuide

the Word of Truth aright, to speak to the capacitie and conscience of his hearers, in all diligence and faithfulness, not making merchandize of the Word and Gospell of Christ; that so his people may be prepared as a fit and pure Virgin, to bee married vnto Christ. And so farre as hee doth these things, namely that in doctrine and example hee go before the flocke, so farre he may looke for dutie at their hands: or if they performe it not, yet he may say as *Isaiah* did, 49. 4. *My iudgement is with the Lord, and my worke with my God.* And thus much for those superiours which haue authority in the Church, and their inferiours. The superiours, and inferiours in common wealth, follow: and those are Magistrates and subiects.

The first dutie of the Subiect is submission both inward and outward; In heart to reuerence, and outwardly to obey the Magistrate. And this is commanded, *Romans 13. Let euerie soule be subiect to the higher powers.* Hee commands not only a bodilie subiection, which may be in many rebellious persons that resist authoritie, and lie open to the curse of God for this sinne: but an inward submission of the soule, as vnto a sparke of Gods authority, and an appointment of his. For if this inward bee not first, the outward will faile vpon euery light occasion. There must bee also an outward subiection, in obeying their commaunds, so farre as they commaund lawfull things. As *Tit. 3. 1. Put them in remembrance that they be subiect to all in authoritie, and obedient.* But if it so fall out, that the Prince, or any in authoritie vnder him, commaund things vnlawfull, against the commandement of God; then indeed wee must with *Peter* say, *It is better to obey God then man:* but yet so, that wee bee content to beare any punishment that shall bee laid vpon vs, euen to death it selfe. As *Daniel*, when the King made a wicked edict, would not yeeld vnto it: but yet hee was content to yeeld to the punishment with patience, and neuer went about to gather a power against the King, in his owne defence. And the three children would not preferre *Nebuchadnezzars* commandement before Gods, neither yet did they by rebellion seeke their owne deliuerance; but quietly gave

Subiection.

A. 4. 19.
20.

vp themselves to death, expecting helpe only from God. So that, if the Magistrates commandment be lawfull, the subiect must obey: but if he require an vnlawfull obedience, he must not rebell, but suffer the punishment, without grudging euen in heart, as Ecclesiast. 10. 20. *Curse not the King, nor in thy thought, nor the rich in thy bed-chamber. For the foules of the ayre shall descry it &c.* as if he would say: Though the King or those in authoritie vnder him doe thee wrong, yet allow thou no mischieuous or wicked thought against them: For if thou do, God will bring it to light. But if the King be vniust and wicked, then wee must pray to God to conuert him, as *Paul* commands, 1. Tim. 2. 2. that as our sins haue brought an ill gouernour ouer vs, so our prayers may either remoue or better him. The first duty then is subiection, without gain-saying.

The second is to pay their dues, willingly and freely without discontentment, as *Paul* speaks; *Tribute to whom tribute, customs to whom customs*, and what euer payment else is necessary for the maintenance of their estate; partly that they may be able to repress rebels and enemies: and partly, that (hauing sufficient maintenance from the people) they may not be distracted, but bend their whole indcuour to the good government and protection of their subiects.

Let vs now consider the duties of the Magistrate. For, he hath his charge too: and much is required of him, to whom much is giuen. Paiments;
Rom. 13.

Magistrats
dutie.

First then his dutie is, to looke to godlines, that religion, i. Religion. and the pure worship of God be confirmed and maintained in his land. As 1. Timothy 2. 2. *Paul* wils to pray for those in authoritie, *that wee may liue a godly life vnder them.* First then, the Magistrate according to his place, and the authoritie thereof, must haue a care of godlines: and looke that the holy seruice of God be set vp, and all false and idolatrous worship suppressed. And this did the godly and Christian Kings in former times: As *Hzechiah* and *Iasiab*, whose greatest care, and first worke, was to pull downe all idols, and to exhort and command their people, to practise the pure and holy religion of God, according to his Word.

And where this is not done, the duties of the second table must needs be neglected.

The second dutie of the Magistrate, is, to maintaine peace and quietnes, to provide for the vnitie and concord of their subiects: as in the same place of *Timothy*, *That we may liue a godly life, with all peace and quietnesse.*

2. Peace.

Now, they must provide for peace, by pulling downe and repressing the wicked with their authoritie; and also by maintaining and defending the innocent, and rewarding the good. For, vnlesse the Magistrate vse his power and shew his authoritie against sinners, they will be practising and stirring against Gods Children. The serpent will be nibbling at the heele, darknesse will hate light, and the dogges will bee worrying the sheepe. The diuell drives them, and needes they must be troublesome, as he their Captaine is. For, an ill conscience is alwaies fierce: and not hauing the peace of God to quiet them, they cannot be quier.

What course or way must be taken then? The Magistrate must make them quiet, by turning the edge of the sword against them; he must repress them, and let them see, that if they be troublesome, it shall be to their cost, they shall trouble themselves. And this will something bridle them; that good men may haue some reasonable peace by them.

3. Honesty.

The third dutie of Magistrates, is, to procure honesty, as in the same place of *Timothie*, the Apostle speakes. Now, this they must doe, by remoouing al lewde practises and persons, and those things, that are occasions to them; as stewes, houses of filthines, and houses of gaming, which are meanes to prouoke men to much lust and vnthriftinesse, contrarie to ciuill honesty and good maners. These things the Magistrate must reforme, so farre as his authoritie will stretch, or els hee is not faithfull in his place. And this is commended in *Asa*,

1. King. 15. Rogues must bee punished.

that he put the Sodomites out of the land. An other point of honesty is, to take order for the poore, in good sort. First, for rogues and runagates, that being strong and lustily, make begging and wandring their trade of life; that they be severely punished and set to worke: that no maintenance or allowance be giuen vnto them without punishment, vnlesse they

they will settle themselves to labour: for (so the Apostle
 speakes) *He that will not worke, let him not eate.* And, what ^{1. Thes. 3. 10}
 more dishonest thing can be in a christian common-weale,
 then that such men should be permitted? which fill the land
 with sinne, making their life nothing else, but a continuall
 practise of filthinesse, theft and idlenesse (which are finnes of
 Sodom) that live without calling, without magistracie, with-
 out ministry, without God in the world, that neither glorifie
 God, nor serue the Prince, nor profit the common-weale:
 but are an vnprofitable burden to the earth, and a blot to the
 state, and (as droanes) liue on other mens labours, and on
 the sweat of other mens browes. These filthy persons, and
 vnprofitable generation, this refuse and offscouring of the
 world, must be purged away by the hand of the Magistrate:
 in whose hand there is power, and to whom God hath
 for this intent committed the sword, that they may either
 cut off, or amend such rotten branches. And this the ex-
 cellent and worthy example of *Iob* sufficiently confirms: ^{Iob 30. 1. 2.}
 who though hee was abundant in mercy, and in all libe-
 ralitie to the poore and needy (whose necessitie, and not i-
 dlenesse, made them stand in neede of his helpe) so that
 hee was an eye to the blinde (as every good man and Ma-
 gistrate, especially, ought to bee) and a foote to the
 lame, &c: Yet for these wicked persons, he so hated their
 sinne, and punished so sharply their persons, as that they
 had rather stie to the wildernesse, and embrace the rockes,
 lie among the bushes, and eate the Iuniper rootes, then bee
 seene in that place where *Iob* had any thing to doe, or come
 within the limits of his authoritie: yea so infamous were
 they growne, that men shouted at them, as at a theefe: and
 they were almost quite banished from the company of men.
 And he giues this reason, they were villaines, and the sons
 of villaines, more base and vile then the earth they treade
 vpon. This sentence the holy Ghost giues of these young
 and lustie vagarants. But one might say, Bee they not men,
 and beare Gods Image? Nay (saith hee) they haue so de-
 faced the Image of God, as that they be not to be compared
 to the dogges of my flocke. The dogges of the flocke doe
 good.

good in defending the sheepe: but these are good for nothing, and doe nothing but dishonor God, and defile the land with all filthines and abomination. Therefore those whom God hath made the head and hands of the Common-weale, must ioyn their endeouours together, to roote out the race of these vngodly and hurtfull persons. Which lately was, by wholesome and good lawes, something well redressed among vs: but now through the negligence and foolish pitie of the inferiour Magistrates, in not executing these lawes, they begin to reuiue afresh, and (if the wiser care and diligence of those in higher place helpe not) will take head againe, to the shame of them, and hurt of the whole Common-weale. Therefore, as they will haue a care to performe their dutie, and wipe away their owne disgrace, and heale manifold euils of the Common-weale, and hinder many sinnes among men, and establish a chiefe point of honestie, in and by their gouernment; they must sweepe away this filth of the earth, and not suffer them to be maintained in idlenes. For, the best mercy to such, is to helpe them out of their sinne, by punishment: and it is a great note of loue to God and the Common-weale, to reforme or remoue those that be professed enemies to both.

Maintenance for the poore.

Open and often begging makes the poore impudent.

Secondly, for such as by reason either of age or weaknes, or want of limbs, cannot labour, or else if they haue strength and vse of it, cannot earne so much, as to maintaine them and their family; they must be helped by the prouident care of the Magistrate, and Christian order for that end is to be taken, that they be not constrained to beg their bread. For, it is a most dishonest and base thing, to see men stand crying at the doore, like dogs, for bread. This bold and importunate begging corrupts their manners, and is contrary to all good nature, keepe them in idlenesse, and drawes a thicke skinne of impudencie ouer their faces. Therefore to prevent these euils and hurts, the wise and mercifull diligence of the Magistrate, must take order for their timely and Christian reliefe.

And thus much for superiours in authority. The superiours without authoritie follow, and their inferiours:

which

which are either in { Gifts.
Age.

Duties of
inferiours.
Gods gifts
are to be
acknow-
ledged.

The duties of those which are inferiour to other in gifts, is, first to acknowledge their gifts, and reuerence them for the same. If God haue bestowed vpon any one more wisdom, more godlinesse, more discretion, or vnderstanding then another, though he haue no authoritie, yet he hath an excellencie and superioritie aboue those which haue not equall gifts: and this they must confesse and approue to Gods glorie, and honour him, whom God hath honoured. Else, by obscuring Gods gracious gifts, they clip the Lords coyne, and so much as they can hinder the glory of God, and the good fruit that might come to men by them. They must therefore with reuerence be acknowledged. And thus the woman of *Samaria*, Iohn 4. which at the first iested with Christ, at length perceiuing his gifts, acknowledged him to be a Prophet, (for so farre only shee saw then) and deales more reuerently with him. And *Nebuchadnezzar* seeing that *Daniel* was indued with wisdom and knowledge from God, to expound dreames more than himselfe or any of his Nobles, doth confesse it, and reuerence him for it. But contrarie hereto, is their practise, which through enuy and pride set themselues to depraue and lessen other mens graces, and thinke no gifts worth looking after, but their owne, and iudge all men fooles besides themselues. Yet they thinke it a duxie, that other men should acknowledge their outward gifts, as wealth, parentage, titles and such like, and reuerence them therefore: as indeede they ought to bee respected with a ciuill regard for peace sake; but no man is bound to thinke the better of them for their worldlie greatnesse. And why then doe not they themselues esteeme and acknowledge the inward gifts bestowed vpon others, which are much more excellent then theirs?

The second dutie of inferiours in gifts, is, to make a good use of the gifts that others haue beyond them, imitating the godlinesse and patience that they see in them, taking counsell and direction from them. And as they must reuerence

The good
gifts of o-
thers are
to be imi-
tated.

rence

rence these graces in another, so they must labour for them in themselves, as it were to light their candle at his, and to draw some drops from his full bucket.

Thus the woman of *Samarita*, so soone as shee perceiued Christ to be another manner of person, then at the first shee tooke him to be, left off jesting, and fell to aske him some questions of Religion, that she might be the better for meeting with a Prophet. And *Pharaoh* perceiuing *Iosephs* wisdom and prouident foresight, put him in such a place, where his good gifts might procure the common good.

And *Nebuchadnezzar* seeing *Daniels* fitness for an high place of office, preferred him where he might put his wisdom, and other graces to the prooffe and practise. And he, who thus makes good vse of the giftes of others, doth in truth acknowledge and reuerence them in others; else all shew of accounting of them is but hypocriticall, and shall yeeld no comfort to the soule afterwards.

This shames and reproues them, that heare many graue and godly speeches, and yet learne not any peece of one, to follow it. How many examples of patience and holinesse, and mortification do they see in good men, and yet be neuer a whit the better for them? God hath giuen so many graces for their good, and will they profit by none of them? This is a great fault, and shewes that indeed there is no true reuerence; for that which one esteemes and accounts of in another, he would be very desirous and glad to be partaker of himselfe.

Now, on the other side, superiours in giftes must turne their giftes to the greatest good of others, vsing their wisdom to direct, their knowledge to instruct, their strength to beare burdens; as the Apostle saith, *Romans 15. 1. They that are strong, must not lay burdens vpon the weake, to oppress them; but beare the burdens of the weake, to help them.* Vlesse therefore he, to whom God hath giuen more graces then ordinarie, doe vse that which hee hath receiued, to the honor and glory of him that gaue it, and to the good of mankind, for which he gaue it, he is found an abuser of the Lords talents, which gaue them him; not to the intent hee should

should vaine gloriously set himselfe aboue others, that want them (and so tread his inferiours vnder foote, or cruelly oppress, or craftily circumuent, and deceiue those of meaner capacitie then himselfe) but to imploy himselfe to the common good of the whole Church, and the further edification of such as are weake. For, as hee hath receiued more, so (according to the number of these talents) he must bring forth a greater increase.

But for one to grow proud, and set himselfe aboue others, in regarde of his preheminance: that brings the curse of God vpon him, and is the next way to make him despised, and to lose his gifts which he can no better imploy. As it is seene by wofull experience in a great number, whom God had furnished with many gifts, both of bodie and minde (so that there was great hope, that they should haue much set forth the glorie of GOD, and done great good to the Church of God) when they began once to lift vp themselves, and to seeke their owne vaine glorie, more then the glorie of God (and so to turne their gifts the wrong way) themselves haue growne in contempt, and those graces they had afore haue rotted away, and by little and little come to nothing. And iust it is with God that it should be so: for that man which will not honour God with his gifts, God will see that hee shall not haue any honour by them. And better that they and their gifts should perish, then that they should haue them to doe no good to others, but to set vp and aduance themselves aboue their brethren. Thus much for superiours and inferiours in gifts: Those in age follow.

The duties of younger persons to those that are ancient, Duties of the yonger is, to shew forth a reuerent opinion of them, and all dutifull and modest behauiour toward them; in regarde that they carrie vpon them, as it were a print of Gods eternitie. This is commanded in Leuiticus; chapter 19. verse 32: *Rise up before the hoare-head, and honour the person of the aged; I AM THE LORD.* Where (in giuing this Commandement of honouring the aged) he meeteth with young conceited heads, by this reason, *I AM THE LORD,* to whom thou owest

owest obedience: I will haue it thus; and in this respect, it were the best way for thee to yeeld it. So, in *Esay*, chapter 3. verse 5. it is noted, as a curse of God, and a plague, that cometh with the subuersion of the Common-weale, when such wofull confusion should take place, as that yong boyes, and children (of no discretion and government) should presume against the ancient; and proude youths (that haue no grace, nor any thing to commend them) should grow to that extremitie of impudencie and shamelesnesse, as to presume against their betters, and preferre themselues before their elders.

Which doth sharply reprove the customeable rudenesse of our young persons, that shew no token of reuerence to their elders, in rising or being vncovered, before them; but vse such behauiour towards them, as if they were their companions or play-fellows.

Of elder
persons.

The dutie of elder persons, is, to giue a good example. For *a gray head is a glorie, if it be found in the way of righteousnesse*. If they be godly, and holy, and shew forth a wise and graue conuersation; then either younger persons shall giue them their due reuerence; or if they doe not, the sinne lieth vpon their owne heads, and themselues are blamelesse.

So, *Titus*, Chapter 2. verse 2. *The Elder must bee sober, honest, discrete, found in the faith, loue and patience*. As their bodie decays, so their soules must increase in all grauitie and sobrietie: and for their vnfound limmes and weake, they must get a sound and strong faith. By the long continuance of time, and often vse of the meanes of saluation, they must get great soundnesse and power of faith, which may worke abundantly in them, by the fruites of loue, that alwaies doe accompanie true faith: and this loue will make them patient, not froward, not pettish, not easie to be offended; but full of long suffering, and to bee an example to others, of meeknesse. But contrarie it is in those, whose sinnes of their youth haue soaked so deeply into them, and so filled their bones, as there is no grace to be seene in their old age. Their words are altogether light, vaine, and foolish, nothing sauiouring of grace; so that no man can in reuerence either

craue

crave aduice of them, or be silent to heare such idle and vn-
fauourie talke, as customably comes from them: and their
conuerſation is full of teſtineſſe, and vnaduised wrath, and
blotted with miſerable and abieſt couetouſneſſe, and gree-
diueſſe, that they are alwaies ſmelling earthward, and purſu-
ing the world ſwiftly, when they can ſcarſe goe vp & downe
in the world. No grace, no wiſedome, nor any vertue beau-
tiſieth their gray haire. Theſe want (and that iuſtly) their
honour, becauſe they haue the firſt ſteppe, (namely old age)
but they lacke the vphox and perfection, that is, to be found
in the way of righteousneſſe. And thus much for the duties
of ſuperiours and inferiours commanded in this Comman-
dement. The reaſon is next:

*That thy daies may be long in the land, which the Lord:
thy God giveth thee.*

THis is taken from the good effect and commoditie;
that will follow to him that keepeſ this Commande-
ment. It ſhall be for his profit, he ſhall haue the benefit of it
himſelfe. So that hence wee may learne this leſſon, that
the way to get a prosperous and long life, is to be obedient
to parents and ſuperiours, and to honour them. As Ephes.
chap. 6. verſe 2. he ſaith, This is a Commandement with pro-
miſe, namely, with an expreſſed and ſpeciall promiſe, for the
ſingular good of all that keepe it. For indeede this ſtirres vp
the heart of the parent to pray to God for his children, that
hee would powre a bleſſing on them. For ſo are the words
in the originall, *that they may prolong thy daies*, viz. thy pa-
rents: when they ſhall haue occaſion to thanke God with
a glad and a ioyfull heart, for that comfort which they
haue receiued, by the obedience and dutifulneſſe of their
children: this brings with it a bleſſing of GOD vpon the
ſoule and bodie of ſuch a childe, to prolong his life in all
happineſſe. But on the other ſide, when the father and mo-
ther of the childe, through his rebellion and obſtinacie, are
driven to ſigh, and mourne before God with a troubled
ſoule,

Obedience
to our pa-
rents and
ſuperiours
lengthe-
neth our
daies.

soule, that hee that should haue been one of their greatest comforts, is one of their greatest griefes; this brings a curse and prouokes God to cut off his life vntimely, and his soule also (vnlesse hee repent) to his damnation. An example of this we haue in the Rechabits the sonnes of *Ionadab*, Ier. 35. verse 19. They did reuerence their parent so much, as that when he (seeing the excessive abuse of wine to drunkenesse, and the abuse of houses and lands, to couetous greedinesse) commanded them to drinke no wine, nor build houses, nor buy land: which might seeme an hard commandement, abridging them of their pleasure and profit; yet in loue to their father, they kept it faithfully all their daies. Now God comes vpon the Israelites, and condemnes them by the example of *Ionadabs* sonnes; shewing that hee had been a better father to them, then *Ionadab* had been to his sonnes: and his commandements restrained them from no lawfull delight, but onely from sinne which would damne their soule; yet they would not bee so obedient to him as the Rechabits to their father. Therefore in the last place hee comes to giue a reward to the Rechabits, and saith, that *Ionadab the sonne of Rechab shall neuer want a man to stand before him*. Such a good thing, and so acceptable it is to God, that children should submit themselves vnto their parents. And so *Ioseph* having been a good sonne vnto *Iacob*, *Iacob* prolonged his daies; for he prayed so heartily for him that God could not denie his prayer. Alwaies when *Ioseph* came, then *Iacobs* mouth was full of blessings: and he was readie to pray for him with his whole heart. And these prayers of his did not goe into the aire, and vanish fruitlesly, but tooke such place, that God indeede blessed *Ioseph* in himselfe, and his posteritie abundantly. So that the best diet (as it were) and the best aire to make men liue a long and happie life, is to be obedient to their parents.

Therefore let children learne to be dutifull and serue their parents, as *Paul* saith that *Timosby* did serue him as a sonne serueth his father: and the like is taught in *Malachy* 3. 17. This doing, they shal bring Gods blessing vpon their soules and bodies; otherwise they shall either haue a short life; or
if

If they liue long, their life shal be filled with miseries, or their soules with such raging and vnruely lusts, as draw downe the heauie wrath of God vpon them.

This serues also secondly, to instruct parents, that if they would haue it goe well with their children, they must not then so much labour to get great matters in the World for them, as to take them downe betime, to instruct and nurture them in godlinesse, and to indeuour to worke reuerence and pietie in their hearts; or else, be they as great as they will, they shall get but a curse vpon themselves: As wee see in *Dauids* sonnes, when he was remisse in bringing them vp in the feare of God, and let them haue their owne way, and could not find in his heart, to correct them; how did Gods curse pursue them? One commits incest; the other (seeing *David* would not punish so hainous a sinne) vsurps authoritie, and becomes his brothers iudge and executioner, and after also driues his father out of his kingdome, and seekes his life, till himselfe was surpris'd by a miserable death, Gods hand taking vengeance on his wickednesse. An other, for treasonable practises, was iustly put to death by his brother. So all these came to a feareful and a violent end, because he would not reprove and correct them, as he ought to haue done. But for *Salomon*, his father instructed him, and his mother taught him: hee was kept in, and not suffered so to runne after vanitie. Therefore wee see what blessings befall him, and what a curse ouertooke the other three. Therefore, as parents may and must desire an happie and long life for their children: so they must also vse the meanes to get it for them, by good nurture, and by mastring of them, to make them know and do their duty. For, better parents master them by correction, than God destroy them in indignation. And if they be not staide at first, they will proceed from rebellion against parents, to bee rebels against the Magistrates; and euen against God himselfe, vntill they bee brought to vtter confusion.

This serues also for the comfort of dutifull children: who, though they bee left in a poore estate, destitute of all worldly wealth; yet let them not look so much vpon their present

³
We should
labor more
to make
our chil-
dren graci-
ous then
great.

² Sam. 13.
& 15.

³
Prou. 4. 3. 4.
& 31. 1.

³
Children
need not
be discou-

R

wants,

raged for
their po-
uertie, but
for want
of piety.

wants, to be discouraged, as vpon their former obedience to be comforted. Haue they behaued themselues humbly and thankfully towards their parents? haue they been willing to doe for them, what good they could, to yeeld due obedience vnto them? make account then, that God will blesse and succour them, that they shall liue a long and happie life vpon the earth. But those that bee now so rebellious, as they be sicke of the father or mother and desire the parents landes, more then their life: they may iustly looke that the day will come, when their children will be as weary of them, and as willing to bee rid of them, as they haue been of their owne parents.

Isay. 57.

But here seemes an obiection to arise: We see it farre otherwise oft-times. Wicked persons often liue long: and those that be obedient, many times die quickly. To this we may answere, that the reprobate liues but to heape vp wrath, against the day of wrath, and to make vp a greater measure of his sinnes, that God may make vp a greater measure of vengeance. So that the greatest promotion, for reprobates, were to die, as soone as they be borne: for the longer they liue, the more sinnes they commit, and the more shall be their torments. But for the godly, if God call them away, it is to bring them to a better place, that they may be taken from the cull to come. As the one only good sonne of *Ieroboam* died young, to the intent, he might not be infected with the fearefull sinnes of his fathers house, which might haue befallen him, if he had liued longer among them: and also that he might not be afflicted with y^e sight of those horrible iudgements, that were to fall vpon that gracelesse family. And this is no ill bargaine, to be taken from earth to heauen, from the conflict to the triumph, from the battell to the victorie, from man to God, and the company of his Angels and Saints.

That the Lord thy God giueth thee.

All good
things are
giftes.
Psalm. 144.

IN that it is said, God giues them this land; this we learne, that all good things are the gifts of God. As the people of God say in the Psalme, their sword and bow did not bring them

them into the land of Canaan, but the Lord; according to his promise made to *Abraham*, to give that land to him and his seede, for euer. So that God giues possessions and inheritances: not wit nor nature. As *Deut. 2.* God saith, he gaue the *Edomites*, *Ammonites*, & the *Moabites*, their possession: and he did cast out great *Giants* before them. They thought it had been their valour: but God saith, it was his mightie worke, or else they could not haue stood before those huge and monstrous *Giants*. And he saith also, that they shall haue it still. So that God both puts, and keepes men in possession. So in *Psalm. 24. 1. 2.* *The earth is the Lords*: and then he giues a reason; He hath made and founded it on the waters. All men in the world cannot make one creature: and when a thing is made, they haue no power to preserue it. Because therefore, God can only create and make, and when they be made, vphold and preserue these things, he is onely the true owner of them. And although he put man into possession, yet he wil neuer put himself out of possession, but he will haue the disposing of all. No man hath the fee-simple of his life: the best is tenant at will: and if God cal the soule, it must not take day with him.

Sith then the earth is y^e Lords, and he is the right owner of it, this vse we must make of it; thankfully to acknowledge, whence we receiue all these things that we enioy, and carefully to vse them to the honor of the giuer. Most men will say, who is so simple, but hee knowes, and confesseth, that God giues him all things? In word, it is true, almost none but will say so: yet in deede, and in practise, how many bee there, which denie it, and say the contrarie? For where there is a true and hearty perswasion, that God doth freely bestow all things, and we haue them of his gift, these two things, will alwaies follow: First, such (so far as they are so perswaded) will neuer bee proud: for they can say to themselves, What haue I that I haue not receiued? and then wee will rather be the more humble, when we know that wee are more indebted to God, and haue a greater reckoning to make. For, all swelling proceedes from hence, that one thinks he is beholding to no bodie, but himselfe.

*Thankfulness
is due
vnto God
for the be-
nefits of
this life.*

Secondly, hee that in truth of heart confesseth hee hath it from God, will vse that he hath, to Gods glory; and not bestow it vainely vpon his owne lusts. For, why doth God giue you so large wages, but that you should do him the better service? and why hath the steward his masters goods, but to lay all out to his masters profit? Else if a steward should say, I haue onely the keeping of the mony, but it is all my matters and not mine; and yet he will spend it lauishlie in gaming or rioting: then he is either a dissembler, and thinks not that it is his masters, though hee say so, or else hee is a theefe that will waste his masters goods so vnbriskily. But in truth the ill vse of goods, shewes that most men in their hearts, say of their goods as the atheists of their tongues, Psalm 12. *Our tongues are ours, and wee will speake*: So these say of their wealth, It is ours, and wee will doe with it what we lust. But it is not yours. When did you purchase it of God? when paid you any price to him for it; where was the bargaine made, or the writings sealed? What? is God shut vp within the cloudes, that hee hath nothing to doe in the earth? Nay, but time will come that they shal know to their griefe, that y^e earth is the Lords, though hee (for a while) hath permitted the vse of it to the sonnes of men. Therefore let them learne to vse God as a land-lord, and let not their lust be master of the Lords goods.

³
The abuse
of the good
giftes of
God doth
oft deprive
vs of the
things
themselues:
or better to
waite them
then haue
them.

This serues also for the terror of those that haue, and doe abuse, the good benefits of God to his dishonour. God will certainly turne them out: or if he doe keepe them in, it shall be but as in a prison. They shall not haue the vse of these things by the vertue of the couenant, that they may say, as it is here said, the Lord thy God gaue thee these and those things: but thus they may say, the Lord thine enemy hath permitted thee to haue these & these things. *Judas* could not say, the Lord my God hath giuen me this mony: but, y^e Lord hath appointed me to perish by this mony. And so it is with al such as abuse Gods benefits; they come not in mercy, as blessings & fauours, to further their saluation, but they come as curses to harden their hearts, to make them proud or covetous, and so to procure their sooner and sorer destruction.

Last.

Lastly, this serues for the comfort of Gods true children and faithfull seruants; Sith God giues all things, therefore surely they shall want nothing that is good for them: for hee himselfe saith, It is not good to giue the childrens bread to dogges; and shall wee thinke that hee will doe it? Doth God feede the swine, and will he starue the children? And therefore that which oft times they take for a discouragement, that Atheists, and prophane blasphemers, haue mony to spare, and carrie a sway, when Christians bee in miserie, pinched with want and necessitie; that should bee a great incouragement to their faith. For bee the dogges kept thus fatte and well liking? sure then the children, though they haue not things superfluous to make them wanton, yet shall haue things necessarie for their vse and comfort. For the Lord is our habitation, he is *a Sunne and shield vnto vs. The Lord will giue grace and glorie, and no good thing will be withholden from those that walke vprightly*, Psalm. 84. 11. And these things they haue by vertue of Gods couenant, and as testimonies of his loue. And therefore, though their portion bee not altogether so large: yet, *a little that the righteous hath, is better then the troublesome abundance of the vngodly*, Psal. 37. 16. For they may say, the Lord our God hath giuen vs these things, and that in mercie. Therefore if God be true and iust, if he be the Lord of heauen and earth, if they cast themselues and their trust vpon him, hee will cast all things good and necessarie vpon them, in the due and fit time: or if they haue some outward wants, they shall be recompensed with inward graces, and better comforts. And thus much for the fifth Commandement, concerning the speciall duties of men in respect of their place, gifts, and age. The sixth Commandement followes.

4
Gods chil-
dren shall
want no
good thing

R 3

The



The sixth Commandement.

Thou shalt not kill.

THIS Commandement respects the person of our neighbour, requiring vs to procure his welfare and safetie both in soule and bodie, and to auoid all kind of crueltie and vnmercifulnes.

The parts.	a	}	Prohibition	}	Omission of good	}	to	}	Bodie.				
										}	Practise of euill	}	Soule.

Omission
of workes
of mercie.

What the things of omission be, that are forbidden concerning the bodie, it may appeare in Math. 25. where Christ condemnes some as goates, limmes of the diuell, and firebrands of hell, because they gaue not meate to the hungrie, and drinke to the thirstie, and cloathed not the naked, and visited not the sicke and imprisoned, and such like. So that, the neglecting of these duties of mercie, is sufficient to condemne them, as guiltie and worthe of eternal death and hell fire. And Luke 16. in the parable, the rich man is condemned for want of mercy vnto *Lazarus*, because he had enough to bestow on pride and vanitie, and pompe to set out himselfe; but nothing to giue to his poore comfortlesse brother.

1. Ioh 3. 17.
Prou. 21. 13

Whereby, is shewed the doome of all such wretched persons, as haue this worlds goods, and yet let their godly brethren want, shutting vp the bowels of compassion from doing good. The charge of crueltie, and want of mercie, lies heauie vpon such: for, he that turnes his care from the crie of the poore, shall crie himselfe and not be heard. Another thing of omission is, when one neglects to pay the due wages and recompence for the worke of any poore man. For, if it be a miserable sinne not to do good freely, where need requireth, it is much more abominable and damnable, not to giue a due debt and reward of the work when it is deserved.

The work-
ma should
haue his
wages.

So Deut. 24. 14. *Thou shalt not oppresse an hired seruant that is needie and poore, thou shalt giue him his wages for his day, neither shall the Sunne goe downe vpon it (for he is poore, and therewith suit aine to his life) lest he crie against thee to the Lord, and it be sinne vnto thee.* This is condemned as an vniust and vnmmercifull thing, that when one hath hired a seruant to doe his worke, hee should either giue him no wages, or else not giue it him in conuenient and due time, but hee must seeke for it, when he should haue vse of it for his reliefe. And God saith there, if such an one be pinched with necessitie, and crie vnto God, he will heare, and reuenge his wrong. And *Iob* (to proue himselfe no hypocrite) vseth an imprecation concerning this sinne, in Chap. 31. 39. that if he had eaten the fruite of his land without siluer, and had not paid the wages to him that tilled it, and brought in his haruest, or if the furrowes of his land had cried together against him; then let his ground be accursed: as, indeed, he and it had both been guiltie thereof, if he had broken this Commandement in this high degree. And if he had done so, the very earth would haue cried; the furrowes would haue made a complaint against him. For two speciall sinnes there bee in the second table, that make the land crie to God, that he can haue (as it were) no rest vntill he take vengeance. The one Sodomie, and the other oppression and crueltie against this Commandement. As afore in Deut. so in *Iames* he saith; *Howle ye rich men:* and why, what miserie is neere? The crie of the poore, oppressed by you, is come vp into the eares of the Lord of hosts. When one gets his goods so ill, and enricheth himselfe by withholding other mens dues, though the man should bee silent and say nothing; yet his necessitie, his bellie, and his backe, would make an hideous outcrie before God, till he had executed his vengeance. And, for sinning in this branch of this commandement, *Iehoiachin* was blamed, *Ierem.* 22. 13. to 20. verse. Which is so much the rather to be noted, because most men thinke that the dignitie of the persons may make some excuse for their sinne: but it is not so. For, if any might vse the labour of another without recompence, then might the King, who is the foueraigne Lord of all: yet he, being a

Iam. 5. 1. 2.
34

King, is reprooued by God for this: He is charged, that hee build his house without equitie. How is that prooued? Hee vsed his neighbour without wages, and gaue him not for his worke. And for this cause and his filthie couetousnesse, the Lord would not vouchsafe him the common honour of men, to be covered with earth when hee was dead, but hee should bee buried as an asse, stript of all he had, and then dragd without the citie, throwne out, that his carcasse might be food for beasts and birds. And what was his crime? euen this, he did not reward the poore, but serued himselfe vpon them. And thus this commandement is broken in omitting the works of mercie, and in not paying sufficient wages, and in due time, to those, to whom it is due.

The omission of the dutie to the soule, is either of superiours, or inferiours. Of superiours, first and chiefly of the Minister. If he doe not preach, and admonish his people plainly and faithfully, he is guiltie of murthering & destroying their soules. As in Ezek. 3. 8. *If bee tell not the people of their sinnes, they shall die in them, but their blood shall bee required at his hand.* And if he doe tell them, though they amend not, he is free: as Paul saith, *I am innocent of the blood of all men.* Acts 20. 26. and why? *because I haue told you all the counsell of God, and kept nothing backe.* So for other gouernours also, as parents and matteis of families: for euery man is a Bishop in his owne house. For so it is said, Deut. 6. 7. *Thou (O Israel) shalt teach these things vnto thy children, thou shalt talke of them, &c.* Those then that haue no care to teach their children and seruants to know God, or to come to y word of God, whereby they may bee sanctified, and brought to saluation; such imbrue their hands with the blood of their soules, and are guiltie of crueltie; because through their negligence, they suffer those that are committed to their charge, to run headlong to their destruction. Such are those (against whose soule this charge shall lie hard at the day of the Lord) that neuer so much as require or perswade their inferiours to come to heare Gods word, and to vse such exercises, as may increase their knowledge; but rather permit, yea encourage them to breake the Lords Sabbath, and spend it in foolish and wicked

ked practises, either at home or else abroad. And for inferiours, they also when they will not take instruction, omit that durie that should saue their soules. As in the bodie, that seruant that would not eate his food when it is allowed him, is a murderer of his owne bodie: so hee that (when hee is taught and admonished) casts it off, his blood shall be required at his owne hand, and God will proceed against him as against a wicked and cruell person, that hath starued his own soule. So much for things of omission.

Things of practise, here forbidden, are either	{	Inward: as	{	Rash anger.			
			{	Enuie.			
	{	Outward: in	{	Gesture.			
				Word.			
		{	Deed: to	{	Hurting only	{	Another.
				{	Killing also of	{	Ones self.

The first thing of practise that is here forbidden is inward; and that is hasty and vnaduised anger, rash and vniust wrath. *Rashness.* As in *Matth. 5. 22.* Christ saith, *Whosoever is angry with his brother vnaduisedly, is culpable of iudgement*; guiltie of the wrath and vengeance of God. Now that is vnaduised and finfull anger, which either hindreth one from doing good to the person with whom hee is offended, by praying for him, or kindly admonishing him; or else when it is conceived without sufficient cause, or exceedeth either in the time or in the measure. As *Paul* saith, *Ephes. 4. Let not the Sunne goe downe vpon your wrath, nor giue place vnto the diuell.* That which was (for the sudden and present passion) naturall, if it lie soaking, and lingring, and sinke deepe into the heart, it growes then to be diuellish. And so if ones anger be aboue that, that the qualitie of the fault requires, this is rash, and comes not through the follie of the partie, with whom hee is angrie, but through his follie that is angrie. Therefore, wee must looke that wee be neuer moued without a iust cause. And then that wee proportion our anger, to the sinne committed against God, and not to the iniurie done to vs: for that proceeds from pride: and is no better then reuenge: and therefore wee must more be grieved at those things that break

break the first, then at those that break the second table; and alwaies that, that doth most displease God, and is most odious to him, must be most grievous to vs. And yet let not the sunne goe downe vpon it: but let it quicken vs to prayer, for the person; and that with a zeale of Gods glory.

Rules to
make men
patient.

Now, the meanes to keepe vs from this foolish passion of rash anger, are these: First often to meditate vpon our owne sinne and vilenesse. As Titus 3.2. he saith, *Shew all mockenesse to all men.* Yea, but might some say, they be vntoward and disobedient, and I am of a very cholerick, and hot nature, that I cannot but be angrie with them. But (saith hee) *remember that you your selfe were also disobedient*: as if he should say, Thinke of this a little, and consider how bad your selfe both haue been, and are still; and that will coole your choler, and make you more meeke to others that offend. So that he, that ofteneft remembers his owne sinne, will bee most patient to another; and none are more eager and passionate against the slips of others, then those that are most slacke and negligent to examine their owne great finnes. So that, could wee consider our owne offences, how rebellious we haue been against God, and how often iniurious to men, this would make vs more quiet, and to take more deliberation before we were offended so much with our neighbour; it will asswage, delay, and take away the edge of our rash anger against the weakenesses of others.

Secondly, labour to get wisdom, alwaies, and in every thing to behold Gods prouidence, to see his hand ruling euerie thing, and to perswade our selues, that all things come to passe according to his purpose and direction: and then we shall not so soone fret against men. As *Dauid*, when *Shimei* railed vpon him, and he looked to God, and did not fixe his eyes downward onely to *Shimei*, it was so farre from distempering, and ouerheating him, that it quickned him to prayer, and made him so much the more humble and earnest before God. For he saw then (and so may we) that though it be vniust with man, yet it is iust with God: and though we haue not deserued it at their hands, and so they wrong vs, yet wee haue deserued that at Gods hands, and much

more

more too; he doth vs no wrong at all.

Thirdly, auoyd the occasions that will prouoke vs to it. As
men will keepe gunpowder, and tow, and such drie stufte
from the fire: so let vs be as wise to preferue our soules from
those sparkes, that would fire them with anger. As, from the
company of froward persons, whose words and vngracious
dealing will quickly moue one to passion: from gaming
and drunkenesse, that make men quarrell and readie to
fight vpon euery light occasion. As the drunkard saith;
Prou. 23. 35. *They haue striken me, but I will to it againe.* Prou. 23.
24-25.

Fourthly, it is good to marke and obserue those that bee
stirred vp with passionate anger, beholding their counte-
nance, how vnseemely and disfigured it is; how rude their
actions; how absurd their words; how base and contemp-
tible all their behauiour is: and the sight of this in another,
will be some meanes to make him lothe it in himselfe. 4

Lastly, consider what testimony the word of God giues
of this hastinesse, and of froward and vnquiet persons; *Ang-
er rests in the, bosome of foales.* Every time a man giues
place to this vnruely passion, he makes an open proclamati-
on to all that be by, of his owne foolishnesse. So much su-
rie, so much folly; the more chafing, the lesse wisdom. He
that cannot rule himselfe, but must breake out to his owne
shame vpon euery light and small occasion, testifies to all
that stand about him, that hee hath no true knowledge of
God, no knowledge of himselfe, no sound discretion or set-
led order in his heart. Let men excuse it how they will, it is
their nature, and you must giue them leaue: then you must
giue vs leaue to giue credit to Gods word. If it be your na-
ture, it is a foolish nature, and a proud nature: and if you o-
uercome not this nature, you shall neuer be but a foole in
Gods account. Oh, but you must beare with vs, and not
thinke so hardly of vs for our infirmities. Well: sometimes
men may put vp their raging without replic, and beare their
flormes with silence: but it cannot be, but such a man must
carrie the brand of a foole; and he that sees him, cannot but
beare this opinion, that he is a man without wisdom. He
cannot reuerence him in his heart, he cannot but yeeld, that
thee

1. *Prou. 12. 16* the saying of the holy Ghost is true, *A foole in a day is knowne by his wrath*: you can hardly find a fooles heart without some coales offretting and anger. And these be the meanes to keepe one from this first inward breach of this commandement; *viz.* from carnall, fleshly, and sensuall anger that comes from the diuell, hardens our brothers heart more, and hinders our selues from doing the good, that else we might, and should doe.

Enuie.

The second breach of this sort, is enuy: which is, a bitter affection, against the prosperitie and the preheminance of another. An hatred of our brother, for some good thing that he hath, which we would haue, but cannot. Thus the diuell was a murderier from the beginning, in that he carried such an enuie to our first parents by reason of their good estate, as that he neuer rested, till he had brought them into as bad case, almost as himselfe. Thus also *Kaine* bred enuie so long in his heart, till he practised the slaughter of his brother with his hands. For he carried such a malice to him in his heart, as that he could not afford him a good word or countenance. And what was the matter? His brother was liked of God and better accepted, then himselfe. But what fault had he done? This was all, God loued him better, for he was more holy and vpright. But indeede a proud heart thinks all lost, that comes not to it selfe. So *Iosephs* brethren carried a froward affection against him, and gaue him all churlish lookes, wordes, and intreatie. And how had *Ioseph* offended them? what wrong had hee done? what euill had he spoken or practised? Surely none. But he behaued himselfe so well and honestly, that his father did esteeme of him, and loue him better, then any of them: and therefore they tooke great scorne, that any should bee preferred before them in their fathers fauour. But, had not hee deserved it? They will not consider of that they cannot endure, that their father should loue any better then them: and therefore they will make him away.

Now how grievous a sinne this is, it will appeare, if wee consider the causes and effects of it. The causes are, pride, and abundance of selfe-loue; but exceeding want of true loue.

loue. For loue enuies not: but selfe-loue and pride would haue all themselues, and thinke that they are wronged, if an other haue any thing more then they. Then the effect that it brings after it, is, actuall murther, if it bee possible, as in the former examples: and the Pharises (who when they began to beare a grudge against Christ, because he had better gifts and more account among the people, then they had) could not be quiet till they had nailed him to the Crosse. The enuious person also is a twofold murtherer, and killes after a double sort. For, first hee hates his brother for those good gifts, in regard whereof he ought to loue so much the more, (for, as God doth giue more graces to any one, & so shewes his loue more vnto him; so is it our dutie, both to bee contented with Gods dealing, as also to shew our loue and kinde- nesse the more, because God shewes his) but now hee hates him for this cause: and *he that hates his brother in his heart, is a manslayer.*

An enuious man, a double murder.

1. Ioh. 3. 15.

Secondly, he is also a murtherer of himselfe: for *Enuie is the rotting of the bones*, hee eates vp his owne heart, and impaires his owne strength. And therefore, as the drunkard and glutton is a murtherer, because hee weakens himselfe and hurts his body with excess; so be those also, that by this cursed affection, do drie vp their blood, and consume their own bones. *Kaine* set his crueltie on worke, first in his owne bodie, and was vnnaturall against himselfe; and after against his brother. First, by grudging and repining, he made himselfe sicke, disfigured his countenance, made himselfe looke pale and wanne, his face was cast downe, his marrow began to consume and waste: and then he fell to take his brothers blood, for a medicine to ease his paine. An enuious person then is guiltie of murther two waies: First, for hating his brother, whom he ought to loue as himselfe. Secondly, by entertaining such a fretting canker, that eateth vp his owne bodie, which he ought to preserue.

Pro. 14. 30

Gen. 4. 9.

Now the way to keepe out this monster, is to get store of charitie into our heart: for then we are armed and fenced against repining at anothers good. When shall you haue a louing mother grudge at her chilles beautie, goods, good name,

Remedies against enuie.

name, or such like? When will she thinke her childe doth too well, and be sorie because he is in so good an estate? Surely neuer. And why? because shee loues him. And this is a buckler against all enuie. So much for the inward breaches of this commandement. The outward follow.

Disdaine.
fulcrosse.
Mat. 5. 22.

And first by gesture, by any disdainfull and froward action or behaiour, done to despight, grieue or contemne our brother. As, Christ condemnes the saying of *Rachab*, which is not a word signifying any ill name, or reprochfull tearme, but a cutted answere, ioyned with a scornewfull and contemptuous behaiour, to disgrace our brother. As if one should say; What, you sir? or such like: when the vntoward disdainfull cariage of the bodie, to grieue our brother, makes it a sinne. And so the wicked persons first practised murther against *Steuens*, in their gesture; for they gnashed their teeth at him. And so Luk. 16. 14. when Christ had spoken against couetousnesse, then the Pharisees, and so many as were couetous, snuffed at him, they would haue him know that they scorned to be controlled by him, and therefore they make but a puffle at him and his sermon. And so *Jacob* was driuen away from *Laban*, by his euill and hard countenance, and cariage of himselfe, for hee could not looke vpon him in peace, as at other times; but his visage was fowre and lowring (as *Jacob* saith to his wiues) and therefore he could tarrie with him no longer.

Gen. 31.

And this is so much the worfe, if it be in an inferiour towards a superiour. As if the childe or the wife shall sharpen their face, and looke frowningly and maliciously vpon the parents or husband; this is a great offence: and how euer they may account it a small matter; yet those, against whom it is done, feeble what grieffe it brings, and that they could with more ease suffer a blow of another, then such a dogged looke of them.

First then, we are forbidden here to grieue others, by carrying our selues in countenance and behaiour rudely and vngrationously towards them. Secondly in word, by prouoking tearmes, as Christ saith, Match. 5. 22. *He that calles his brother foole, is worthis to be punished with bell fire.* And Paul,

1. Cor.

1. Cor. 6. 10. reckons them in the number of adulterers, buggers, and such like filthie persons, and saith, that *no railer shall enter into the kingdome of heauen*. And Christ saith, *Wee shall giue account for every idle word*. Then if God be so iust a Mat. 12. 36. Iudge, that he will not beare with idle & fruitlesse speeches, that are scattered in the aire to no purpose: how doe they think to speed, that haue not only abundāce of waste words, but their mouth also is full of cursing and bitternes, on euery light occasion? If they be crossed but in the smallest matters, and euen a little moued, their mouth runs ouer with all manner of railing and cursed speaking, such as is not meete to name among Christians. Those therefore that find themselues guiltie of this, that they be so easily prouoked to such soule and reprochful tearmes, must confesse before God, that they bee miserabie breakers of this Commandement. For venomous and spitefull speech wounds fore; and strikes to the heart, and often dries vp the blood with sorrow & vexation.

But that we may be freed from this euill tongue set on fire Iam. 1. 6. of hell, we must pray to God: first, to set a watch before our Remedies against an ill tongue. mouthes, that we may not speake vnadvisedly. And secondly, to giue vs a good heart. For, according to the abundance of the heart, the mouth speakes. That is the guide of the tongue, and (as it were) the ware-house to the mouth: and looke what stufte good or bad is laid vp in the ware-house, that you shall see stirring abroad in the shop. The tongue no man can tame, but God can tame it: to him therefore wee must runne, that he would take away the euill of our hearts, and set such a watch ouer vs, as that we may speak good and wholesome speeches, profitable to Gods glorie & the good of our brethren. So this Commandement is broken in word. Psal. 14. 3. Mat. 12. 34. Iam. 3. 8.

Now it followeth how it is broken in deede: and that first when one strikes to hurt, without death. This hurting of our neighbour in reuenge, God hath appointed to be punished by the Magistrate, by inflicting the same hurt vpon him, that hee in his heate of reuenge, hath done to another: *An eye for an eye, hand for hand, foote for foote, &c.* And this Leuit. 24. 19. is most iust that hee should drinke of his owne cuppe. Hee thinkes it a light matter in his passion, to strike out ones eye: :

eye: therefore he shall feele himselfe how small a thing it is. Hee makes it a small thing to cut off a legge or an arme; well, if he like it so well, he shall make triall in himselfe how good it is. Which shewes also, that God doth exceedingly hate this boldnesse of men, to runne vpon their brother in reuenge.

Reuenge-
ment what
wrong it
doth.

And that wee may the better see the vnlawfulnesse of this sinne of reuenge, consider what wrong it doth vnto the partie, and vnto God, and to himselfe that would be reuenged. First, concerning the person on whom he seekes reuenge, he takes vpon him to punish him, without any calling or authoritic, and therefore is iniurious. But, may not I do to him as he did to me? No: God giues no such allowance, but bids vs doe as we would be done vnto: therefore one goes beyond his commission, and for this cause doth iniurie. Then, to himselfe hee doth wrong, that seekes reuenge: for it imbitters his enemie more, and makes him more mad against him. And then he is not sure to speed better, but he may get more hurt to himselfe: and if he be too strong for the other, yet he hates him more, and watches to doe him a mischief. And besides, he strips himselfe of Gods protection, he neither can pray for a blessing, nor haue a blessing, because he is out of Gods defence: he promiseth no shelter, neither doe his Angels watch ouer him that is out of his waies. Therefore he is subiect, either to hurt another, and so to imbitter him more, or to bee hurt by another, and then hee hath no comfort: for he ranne into his owne danger, and sought his owne harme.

Psal. 91.

Lastly, he wrongs God most of all, for he takes his office out of his hand: for God hath said, *Vengeance is mine, and I will repay.* Who made you a Magistrate to take Gods roome? What commission haue you to lay hands vpon his image? But if I suffer this, hee would alwaies be meddling and quarrelsome, I should not haue any quiet by him. But God saith, I will repay. Think you, God hath left gouerning the world? or is hee asleepe, that he cannot see these troublesome persons? or doth he want iustice, or power, that hee cannot, or will not punish them sufficiently, but you must needs rush

Rom. 13. 19

vpon

upon the bench, and be plaintiffe, Iudge, and executioner your selfe? Nay, you do God great wrong; he hath said, I will do it, and will you presume to step before him, and say, I will do it my selfe? But, God is fittest to reward and reuenge injuries: for he is not partiall, and he tries the hearts, and sees all circumstances why hee hated you, how long, and with what mind he did thus, and thus vnto you; and he also can and will proportion the punishment to the fault: whereas (commonly) if men might carue to themselves heere, they would cut a great deale too deepe, or else bee too sparing. But sith God can do it in best time, in best measure, and in best manner, and hath said he will do it, what should you do meddling with reuenge, vnlesse you wil hurt your selfe, wrong another, and shoulde God out of his place?

Now, for actuall murder, it is either { Secret: Or
Open.

Secret by poyson, or some cunning device, such as was *Ahab*. He would not openly murder *Naboth*, but yet he lets *Isabel* haue his ring, and consents to, and conceales the matter of that curled and bloody fetch against *Naboth*. The fore the holy Ghost tearmes *Ahab* no better than a murderer. In like case *Dauid* would not slay *Uriah*, with his owne hands, nor by the hands of his subiects, but he puts him in the forlorne hope, casting him in such a perill, that hee could not escape, and that also with a desire of his death; and then by this plot he thought to couer all: but God hath discovered, both to himselfe, and to the whole World, that *Dauid* was guiltie of murder. But the grossest, and most barbarous of all is, when one doth, with his owne hands, openly and willingly take away the life of a man.

This is condemned, Gen. 9. 6. *Thou shalt not shed mans blood.* The reason is added; *For he was made in the Image of God.* This is therefore to deface Gods Image, and as it were to raze the Princes picture and great scale. Yea, this thing is so hatefull vnto God, that he commands, that if a beaust slay a man, he must be slaine, and his flesh not eaten.

Now, if God would haue a beaust stoned that slaies a man,

S

although

although he haue neither law, nor reason to reſtraine him: much more thoſe, worſe the beaſts, that hauing Gods Commandement, and humane reason to hold them backe, yet by theſe barres cannot be kept in from violating the Image of God, and ſpoiling the life of a man. Beſides, they haue ſcene how ill murderers haue ſped. As *Caine*; what a curſe, what a brand did God ſet vpon him, that he was alwaies a runagate and a vagabond, and could find no reſt vpon the earth? And *Numb. 35. 33.* it is ſaid that the land is defiled by blood, and cannot be made pure, but by the death of him that was the murderer.

Now this is ſo much more vile, by how much they bee neerer bound in any linke or bond to him that doth this wrong, as a brother the brother; a child the father; the wife the husband, and ſuch like: This makes the ſin a great deale more hainous and odious. But moſt monſtrous and vnnaturall of all is it, for one to lay violent hands vpon himſelfe, to whom he is bound by all bonds. For though one be neere to father and mother, &c. yet himſelfe is moſt neere to himſelfe, and he ought to haue moſt care of himſelfe: therefore for one to rend his owne ſoule and body aſunder, is moſt horrible and breakes moſt bonds of God and nature: and this no beaſt will do. Sometime they will teate and goate one another; but no beaſt was euer in ſuch extremitie of paine or miſerie, as that he would rage againſt himſelfe, and ſeek to deſtroy himſelfe of life. And this is noted of moſt impious and deſperate perſons, as *Iudas* and *Achitophel*; which were firſt barbarous and cruell to others, and then at the length they turned the point of cruelty, againſt themſelues.

Therefore this ſhould make vs pray to God to preſerue vs from this higheſt degree of murder, and moſt hainous and execrable cruelty. For, the cauſe that one growes to this (more then beaſtly) rage and cruelty againſt his owne bodie, is firſt a monſtrous pride, that he will not be at all, ynelleſſe he may be as he liſt himſelfe: he will not ſubmit himſelfe to Gods will. Secondly, vneliefe; that he hath no faith in God, noreuer looks for a good iſſue out of troubles.

Thirdly

1
Cause of
killing
ones ſelfe.

2

Thirdly (vsually) from extreame crueltie to others: as *Saul*, when hee had been bloodily minded against the Priests of God, and *Dauid*; he made his conscience so fierce, as that it set vpon himselfe, and wreaked his owne teene on his owne bowels. And *Achitophel* was cruelly bent against *Dauid*, and caried an earnest thirsting after his blood, and then at length he fell to bee as ill minded towards himselfe, when he was once crost of his purpose and desire. Now let vs labour to keepe our selues from enuy and hatred, and take heed of reuenge, and God will keepe vs from murder. He that makes conscience and prayeth against the least, shall keep himselfe safe from falling into the greatest. Thus much for the things forbidden in this Commandement.

The thing commanded generally, is to loue the welfare and safety of our neighbours soule and body, as our owne: and the particular duties that in it are giuen in charge, are either inward or outward. The inward are two, meeknesse and compassion. Meeknesse is a milde, quiet and louing disposition of the heart, and a kind and curteous affection to our neighbour. This is commanded, *Ephes. 4. 3. 2. Be ye courteous one to another and tender hearted.* This courtesie hee opposeth to anger and bitterness, which hee had named in the former verse, as breaches of this Commandement. And there be reasons why men should carry tender and meeke affection toward their neighbour. One may be that, which is said, *Isa. 58. 7. Hide not thy selfe from thine owne flesh.* Wee haue one God, one Father, and are (as it were) one bodie, and therefore must be like affected one to another, as members of one body. Another reason is, *1. Pet. 3. 4. A woman of a meeke spirit is much set by of God.* That which is particularly applied to the woman is true of the man; that whosoever is of a meeke and quiet spirit, hee is in high account and fauour with God and his Angels. As contrariwise, a froward and contentious person (be he as conceited of himselfe as he will) is base and contemptible in the eyes of God; and of all Gods children.

Meekenes.

Now, the branches and parts of this meeknes, are; first, to forgive one another: as in the place of the *Ephesians* before,

Forgiving
one ano-
ther.

Be ye courteous, forgiving one another, as God for Christ's sake forgave you. Meeting with an obiection that might be made: Why? I am as gentle, affable and quiet, as any man can be, so long as you do not wrong mee nor disgrace mee: but indeed if you doe mee iniury, or crosse mee of my will, then (you must pardon me) I am some thing passionate. I cannot indure it. Can you not indure it? what can you indure then? surely no more than a Beare or a Lion, or a beast can. But, a Christian meeknesse will forgiue and forget iniuries and wrongs: It will not only be kind to the kind, and shew curtesie for curtesie, (for, this the veriest reprobate and deepest dissembler in the world may do) but it will ouercome euill with good, it will be kind to the vnkind, and put vp wrongs and offences. And as he lookes for pardon from God for far greater matters: so he will not sticke, easily to giue pardon for these lesser things. But he that cannot bring his heart to this, to forgiue his enemies, and doe good vnto them, hath not yet attained to the first step of the duties required in this Commandement, *Thou shalt not kill*: and therefore can much lesse attaine to the latter and greater.

Constru-
ing things
in the best
part.

A second branch, and indeed an effect of this kindnes, is to construe all things in the best part, to take things in the best sense and meaning we can, not to be suspicious and misdeeming. For this ill construction, and wrong interpretation of things, by halting and wrestling them to the worst sense, is a meanes to fill our owne hearts full of bitterness, and make vs ready vpon euery occasion to fall to brawling and contention with other men. When one shall haue these doubts, perhaps he thinks thus of me, it may be he had this meaning, or did it in this intent, this will marueilously infect and leauen the heart with malice and hatred. And therefore Rom. 1. 29. it is set downe as a note of an euill man, that hee takes all things in the worst part, and this is a sure brand of a wicked person.

But a courteous and a meeke man will be sure, if a thing may be expounded, one way better than another, to take in the best sense, and make the best of it.

A third branch and effect of meeknes, is, to seeke after peace,

peace, to be a peace-maker, to study to preserve and to maintain unity and love, as it is said, Psal. 34. 14. *Seek peace and follow it*: as if he should say, Peace is a jewel most precious, which if one labour for, hee may find, otherwise hee cannot.

Yea, but will some say, How can I get it? it flees from me. I would faine be friends and he will not: I offer peace, and kindness, but he is froward, and I can find no good intreatie at his hand. Well, yet follow after it: though it run from you for a while, pursue still, and at length you shall find it; and that to your great comfort.

Now then, a man followes after peace, when he avoids all things that might breed iarres, and minister occasion of offence. For many there be, that would seeme desirous of peace, and to haue men think wel of them, and deale kindly with them: but they care not how they behaue themselves, and what they do to offend and grieve every one, and to stir them vp against them. But kindness wil doe every thing, that may winne peace, and avoid all things that may hinder it, or breed strife: yea he that is truly meeke, will rather, in matters belonging to himselfe, part with his own right in some part, and be content rather to want something that is due vnto him, than he will raise vp contention and strife. And he that doth not thus, is not truly courteous, and therefore also not much set by of God.

The second inward dutie is compassion and pitie. The former belongs and is to be performed to all men, even in time of their greatest prosperitie: but this is proper to those that are in some affliction and miserie. Now this compassion and mercie is to haue a fellow-feeling of the griefes of other men, to weepe with them that weepe, to mourne with them that mourne, to beare the burdens of them that be weake, and so to fulfill the law of Christ. This is commaunded, Coloss. 3. 12. *Now therefore as the elect of God, holy and beloved, put on the bowels of mercy.* Hee wisheth them, as they would be sure of their election, and haue a sound note of their holiness, and that God loved them, so to put on the bowels of mercy, let the misery of other men enter into their

hearts, and make their bowels yearne, euen as if the case were their owne.

Now this compassion and feeling must bee both to the soules and bodies. As for the soules we haue an example of Christ Iesus, that seeing the people as sheep without a shepherd, in an hard case for matters of their soules, hee had compassion and mourned in his soule for them. And so hee wept ouer *Ierusalem*, when he saw them so stubborne and so to resist the grace of God, and the good meanes of their peace. And *Paul* saith, 2. *Cor.* 2. 4. when he heard of the incestuous man, he wrote vnto them in many teares, and in much sorrow, almost as if the sinne had been his owne. But contrary to this, is the mercilesse and pitilesse behauiour and heart of such, as are so farre from weeping and mourning for the sinnes of other men, and from hauing any pittie vpon them; as that they despise and contemne them, and make a iesting talke of it to their disgrace, rather then pray for them or grieue for them, to their helpe and amendment. Yea and worse then that, many be so diuellishly minded, and so resemble the diuell their father, as that nothing reioyceth them more, than to heare of anothers fall: especially, if hee haue been a professor, and stood for religion: then if hee slippe, it is such good newes, and makes them so glad, as if they had gotten a great bootie. But, little doe they know, how they sinne against their owne soules, and how they prouoke God to let them fall into the same sinnes, or to giue them vp to worse offences, that then they may finde the same intreatie, and others should reioyce and mocke at their fall, as they haue done at the fall of another. And indeed a pitilesse heart and dealing towards other mens slips, is the next way both to make themselues fall into the like sinne, and also to shut vp the hearts of men from shewing any compassion vnto them. Also for matters of the body, we must be touched with the griefes of others: as *Hebr.* 13. 3. *Remember those that are afflicted, as if yee were also afflicted:* and we must be as the members of one body. Now we know that the members bee all partakers of the same griefe and paine. If any one. (yea but the meanest) suffer any thing, the self

rest also are partakers thereof: and so if wee haue that loue that ought to be in the hearts of Christians, we cannot chuse but feelee (in some part) the afflictions of Christians. And this the example of *Iobs* friends sheweth. *Iob* 2. 11. It is said that hauing heard of the misery wherinto *Iob* was suddenly cast, they came to him, not as common custome is, to bid him be of good cheere, and wee hope you shall doe well: but they came to lament with him, they wept with him, and rent their cloathes, and sate downe with him mourning. They (hearing their friends woe) would let him know that they were touched with it, and therefore they shew it by mourning, and sitting in the dust, making his case theirs, so neere as might be. And if one be thus thoroughly and sensibly affected with other mens sorrowes: this good effect will follow, that they will be very ready and willing to relieue them, and do workes of mercy to them. As if one part bee troubled with ache and paine, you need not make a long oration to stirre vp the other parts, to vse their best meanes to ease and helpe it, for they are partakers of the griefe.

The good
that grows
by a sensi-
ble feeling
of others
miseric.

But for want of these bowels of mercy, it comes to passe, that men bee so hardly drawne and haled to any worke of mercie, that it must bee pulled from them by maine strength; and so many arguments, so many reasons, so many inducements must constraîne them to it, before they will yeeld: and then, when all this is done, they bestow a thing of no value, nothing to the purpose. And those that be bountifull and liberall enough in matters of lust and vanitie, bee so sparing in workes of mercy, that one can hardly wring a pennie from them, by all the perswasions he can make. And what is the cause they bee so slow and vnwilling? Because they neither haue, nor will haue any sense of other mens miseries, but put away all consideration, and regard of these things, and giue themselues wholly to pleasure. And in those matters which will cost them many teares, and bring them no good hereafter, but much sorrow, they care not how farre they run, and what charges and expences they bee at: but for workes of mercy, and duties of compassion, that will further their reckoning, and comfort their soules,

and do good to the Church and Saints of God, they come off so slowly and so heauily, as though all were lost, which is that way bestowed. And the reason is, because they haue an heart mercilesse and void of compassion.

Amiable
behaviour.

Now the outward duties follow: and they are three in number specially to be regarded. The first is an amiable and louing behaviour of ones selfe towards others. For, as a sowre looke, and an austere contemptuous gesture, breakes this Commandement (because it alienates mens affections from vs, and is a preparatiue to hatred) so it is a fruit of loue, and a part of keeping this Commandement, that one should by all good and gentle carriage of himselfe, shew his readinesse and willingnesse to doe good, so neere as he can, to all. And this is a thing noted in *Abraham*, as a matter of commendation, and a testimony of his humble and louing heart, That where he came he was very courteous to all men, euen Infidels, men of a false religion, and did carry himselfe in all good sort vnto them. As, when hee had to deale with the *Hittites*: First hee bowes himselfe in all courteous manner, and then his words were gentle, and all his perswasions milde and kinde: and when they willed him to bury his dead in any of their sepulchres, he giues them hearty thanks, and with the like courtesie and good speech as afore, propounds his request. And this gentle dealing did so winne the hearts of these Heathen people, and made him so well esteemed and accounted of amongst them, as they say to him, thou art a Prince of God amongst vs, and would deny him nothing. And so when he met with the Angels, which he took for no other but for common trauailers, he saluted them, bowing his body in all humble sort, gaue them good tearmes, and called them lords, and intreated them to eate a morsell with him. And by this affabilirie and kind vsage of himselfe, he did not only get fauour and good account with them among whom he liued, but hath gotten credit to this day, and shall to the worlds end; that being a man of such worth and good desert, so well graced, and of such place and wealth, all this did not make him sowre, carelesse or disdainfull: but hee shewed himselfe kind and amiable, euen

Gen. 18.

to the meanest. For indeed proud and haughty lookes, and a scornfull and disdainfull eye, are such things as God abhors, as he speaks, Prou. 6. 17.

But we see on the contrary side, that many doe this now for their credit, and thinke to be esteemed by looking high: as swaggers and ruffians, that haue no grace in them, nor outward thing to commend them. These abject base persons, the scumme and froth of all the earth, rude in behaviour, wicked in heart, and carelesse in life, thinke, if they can looke big, and carrie a proud and a disdainfull face, and ouercrow euery man, and care for no man, scorne their betters and preferre themselves before all, then forsooth they be men of some name, they shall be accounted of, and they be worthy to be looked after. They thinke to get credit by contemning euery body, and to bee had in account by making no account of any. This is their courage, this is their valour, and they haue nothing to grace themselves with, but this kind of rudenes. But in truth this disgraceth and discredith them, this proclaimes their shame, and shewes that they be light, and empirie of all goodnes: and though they had many good parts otherwise, yet this would burie all, and make them contemned in euery mans heart and eie, because they bee so scornfull and contemptuous to euery one. This was *Ismaels* kind of life, his hand was against euery man, he regarded none, nor cared for any, but set them all at defiance and at nought: therefore euery mans hand was against him, they set as light by him: and these also haue an *Ismaels* reward, euery one is their foe, and euery one speaks of their shame: and what haue they gotten now? For they that will be honored must honor, and they that will be kindly dealt withall, must deale kindly with others. He that looks for an amiable behaviour from others, must shew an amiable behaviour to others.

The second outward duty is to defend the oppressed, and succour those that suffer wrong; a thing much commended in *Iob*, that he pulled the prey out of the Lions mouth, and sought out the cause of the poore, he was a father to the fatherlesse, and husband to the widdow. And this did comfort

fort him in time of his trouble, more then all the wealth in the world. This is commanded, Prou. 24. 11. *Deliver them that are drawne to death, and wilt not thou deliver them that are lead to be slaine? If thou say, Behold I know it not; he that poudereth the hearts, doth not he vnderstand it? and he that keepeth thy soule knowes hee it not? will hee not also recompence euery man according to his workes?* He shewes, that if wee see those that be vnrighteously drawne to death and oppressed, wee must not stand by and say, Alas who euer saw such a world as this is? who euer saw such dealing? but wee must put to our helping hand, and labour, to our power and as far as we can, to rescue them and deliver them: for (saith he) wilt not thou preserue them? as if he should say; Art thou so mercilesse, that thou wilt not helpe the oppressed? But then hee meetes with our excuses, which wee are readie to make in such cases: Alas, I knew not that hee had such need of my helpe: and if I should meddle, I might bring an old house vpon mine owne head, and trouble my selfe, when I needed not. But hee cuts off all, saying, Doth not God see thee and know thine heart? as if he should say; Well, these excuses may dazell mine eyes, and make a faire shew, with them that can see nothing but shewes: but God lookes not so much to the tongue, and what one can say for himselfe, but hee ponders the heart, he doth not see it lightly, but knowes and considers euery particular thing and circumstance, and therefore it is no shifting nor doubling when hee comes to take triall of vs. And he knowes that all these excuses come from selfe-loue, and the loue of lucre and commoditie, that one might spare cost and liue at ease, and rather see another oppressed with wrong, then hazard himselfe any thing to helpe him. And last of all hee saith, You that be so loath to suffer a little trouble, and bee at a little charges to helpe another man in his miserie, know you not that God recompenceth men according to their workes? that hee causeth them to reape like for like? and may not you come to the like miserie your selfe? and then, because you had no heart, nor will, to helpe another, you shall see others sit as quietly by you, and not venture to minister any succour vnto you,

you. But now men are come to that selfe. loue and senselesse of other mens wrongs, as if they were things done in a farre countrie, and in another age; as though it nothing pertained to them, they haue nothing to doe with them. But those that be of the better sort, will onely haue a little idle pitie, and mercie of the mouth, in a few words; Alas, I am sorie, and it is pitie that honest men should bee thus wronged: but neuer put to an hand to helpe, nor stirre a finger to doe any good in their reliefe, neither be at paines nor charges to ease and deliuer the oppressed. But most men beare this minde, that they could take more paines, and be at more cost to pull one of their owne beasts of the ditch, then to pull a poore wronged Christian out of the pawes of the persecutor. But *Jonathan* was not of this minde, hee ventured his owne life to saue *Dauids*, and deliuered him out of the hand of *Saul* his father: though it seemed, *Dauid* onely stooode betwixt him and the Crowne. And *Obadiah* being the Kings Steward, when *Ahab* his Master raised an hot and sharpe persecution, and would haue slaine all the Prophets, and hee should haue escaped but hardly, in likelihood, if his Master had perceiued that hee had borne any fauour vnto them: and the famine was so great, that no bread nor water almost could be got for money, so that it was not onely dangerous, but exceeding chargeable, to feede an hundred Prophets now, whom the King sought with all diligence to put to death; yet (notwithstanding all these impediments) hee stooode faithfully for God and his Prophets, and kept them with bread and water sufficiently in the heate of persecution, and the middest of famine. *Rahab* also (so soone as shee had any sparke of religion and the feare of the true God) defended the spies, and that with the hazard of her owne life. For (when the King would saue haue gotten them, with purpose to haue slaine them) she hid them, and saued their liues; and by that meanes also saued her selfe, and her household; and had this priuiledge, that, afterwards, Christ Iesus came of her stocke and posteritie.

1. King. 8.

Iosua 2.

But on the contrarie, most hellish and cursed of all are those,

those, that be so farre from helping and succouring Gods afflicted Saints, as that they reioyce at their trouble, and recount it, one to another, as very ioyfull ridings, that makes them merrie, and they put an hand to it, and to their power helpe it forward. These be cruell wretches, inspired with the malice of the diuell, and vnlesse they repent, shall be miserable wretches hereafter, plagued with the vengeance of God, as a reward for their cruelty.

Shewing
mercy to
the needy.

The third and last dutie here commanded, is, to shew mercy to the needy, that want, according to our ability, and their necessity. This Christ commaundes, Luk. 12. 33. *Sell that yee haue, and make you bagges that waxe not old.* Where Christ exhorting them to bee mercifull, meetes with a common obiection: Indeepe I would willingly bestow something vpon Christ, but alas I haue nothing to giue. Yet, haue you nothing to sell? Neuer a strike of corne? neuer a parcell of land? no houshold stufte, that you could spare for Christ? If you haue, sell it, and giue it to Christ and his members. Euen as a wicked man will rather sell so nothing, to serue his lust, then that hee will haue it vnsatisfied: so doe you for Christs sake; let not him goe vnserved, but shew that you loue him, as well as they loue their lust. Oh, but if I should sell and giue thus, I should be beggered. Nay, Christ willes no man to begger himselfe, but make you bagges. This is such a treasure, as no other is like it: for none other will multiply, and yeeld encrease lying by vs; but is of that nature, that either of it selfe it wil corrupt, and the canker & rust wil set vpon it, & bring it to naught, or else the theefe may meet with it, so that one is in continuall danger to bee poore. But this is such a kind of treasure, as in it selfe is eternall and growing, and is so surely kept, that no man can deprive vs of it, by force or craft. And then another benefit there is also, *Where youtreasure is, there will your heart be also.* This is a good effect, that if one lay vp treasure in Heauen, his heart will follow it.

What is the reason, that many men can come so hardly and with such difficulty to speake of heauen, that one may as easily make a great mill-stone ascend vp into the skie, as draw

draw their thoughts to heauen-ward? Because their treasure is not there, they haue sent nothing before them thither.

Worldly men can talke nimbly and readily of grounds, of money and beastes, and such like, because in these they haue laid vp their treasure: and let a man go whither he wil, from the one end of the world to the other, his heart will still be there where his treasure lies: of this hee will talke at his table, in the field as he walkes, as he lies, euery where, and he is not weary. The treasure drawes the heart vnto it. But these haue neuer laid vp one penny in heauen, haue reposed nothing in Christs bosome, and therefore haue no minde to thinke of him: one may sooner pull their hearts out of their bodies, then put any constant heauenly meditation of God and the life to come, into them. But if a man would let his chiefe wealch be with God, and lay vp his speciall goods in heauen, his chiefe thoughts and speciall desires and meditations would be of God, and of heauen: he would talke of it as willingly, as constantly, and with as little tediousnesse, as the most couetous man speakes of his money and cattell, and nothing should be so delightfull to him, as to conferre and mediate of things pertaining to the life to come. And Prou 11. 17. it is said, *He that is mercifull to the poore, rewards his owne soule.* As if he had said, Euery man will yeeld, it is a good thing to bee beneficiall to himselfe, and do good to his owne soule: but this is most certaine, that nothing in the world, no purchase, no bargaine, shall bring so much profit to the soule, as a mercifull heart, and a liberall hand, to bestow his goods vpon poore Christians, the members of Christ Iesus. So the Apostle saith, 2. Coriuth. 9. 6. *Hee that sows liberally, shall also reape liberally.* It is otherwise in this matter, then it is in other mens haruests: for, let a man sow neuer so good seed, and vse all diligence in preparing and fitting the ground, yet some casuallie may befall, which will spoile the haruest, and a man shall not haue his seede againe.

But here it is certaine, one shall haue a good haruest, nothing shall hinder this croppe. If one sow but a cup of cold water, for conscience, and in loue, it is sown vpon Christ Iesus,

Iesus, he is the ground : as in Matth. 25.35. *I was hungry and thirstie, &c. ye fed and clothed mee.* Therefore, vnlesse wee thinke that Christ will be a barren ground ; it is most certaine, that hee that scatters seede heere, shall finde a large increase. That which is cast abroad in mercy, shall returne againe in goodnesse : the more good a man doth, the more good he shall receive : and that certainly, because God will restore it. And there is nothing more effectually to continue the good estate and prosperity of a familie, then when the gouernour of the family opens his hand abundantly, withall plenty of good workes and mercy.

Rules that
one may
do the du-
ties of mer-
cy aright.

Now that one may do this duty of mercy rightly, so as it may be pleasing vnto God, and bring comfort vnto his own soule, these rules must be obserued.

First, out of Miclia. 6.8. *Deale iustly and loue mercy.* Iustice in getting, must be ioyned with mercy in bestowing: that must be well gotten, that is liberally giuen : or else it is but to rob one to giue another: to take it from the right owner, to whom God hath giuen it, to bestow it on another, whom we thinke good. As 1.Sam.8.chapter 14. saith of the ill Kings, that they would take away the peoples vineyards, and fields, and oliues, to bestow them on their seruants, and on whom it pleased them. This is not mercy, nor to be accounted liberality: neither doth it deserue any better name, than theft. As many among vs care not how vniustly they get, whom they pinch, whom they oppresse, whom they wrong : but when the time comes, that they thinke to shew their liberalitie, and to let all the world haue a taste of their bountie, then no man shall bee put backe, but euerie man shall haue his fill for a time ; and now they thinke they haue quite themselues well, and you must account them verie liberall, and bountifull gentlemen. Nay, first let them bee iust, and then they may be mercifull; but till then, all is oppression, robberie, and spoiling.

Men must
be iust be-
fore they
can bee
mercifull.

And many idle Ministers that get many benefices into their hands, & make themselues fat with the peoples blood, whom they starue, & care not for seeding their soules at any

time;

time; yet, that they may get them a name of bountifull men, once or twice in the yeere they will come to the people, and feast them, and great good cheare they must haue: thus they robbe their soules to feede their bodies, and vnder pretence of hospitalitie and neighbourhood, they make a prey of the people. But they should doe as *Zachens* did, first restore the ill gotten goods, and then of the rest that was their owne, they might be mercifull and doe good: but it is no liberalitie to be lauish of another mans.

Secondly, it must be done liberally without grudging or murmuring: as *2. Cor. 9. 7. God loves a chearefull giuer.* It must not bee wrestled from vs, but come willingly and freely; or else the praise is lost. So *Prouer. 3. 27. Withhold not the good from the owner thereof.* Hee makes the Christian neighbour that is in necessitie, an owner; euen one that hath good right and title to our goods, according to our abilitie. For God hath giuen it vnto them, and it is their due: therefore hee saith, withhold it not from them, but giue it readily, put him not back, but let him see that thou art glad to do him good, and that it is a delight to thy soule to helpe him in his need. So Christ saith, that the poore widowes farthing was more in Gods account, then all the large offerings of richer men: for they did it most of them ambitiously, and some Pharises meritoriously, to binde God vnto them, and make him beholding vnto them; but she did not looke to credit: for it was rather a discredit, that when all the rest come with their great summes, she comes in with her mites among the rest; neither did she thinke to merit any thing at Gods hand, but desired to please God. That which shee had, though it was but a little, shee gave very freely: and therefore God accounted it, as a very great gift. Therefore we must looke that our gifts be free will offerings, and come voluntarily, and then they shall be well accepted.

Chearefull
giuing.

Thirdly, wee must looke to doe good, especially to the household of faith. Though a man should doe good to all mankind, yet his principall regard should bee to Christians, that where Gods kindnesse appeareth most, there his kindnesse may be most exercised; and hee must doe most good, where.

where God hath given most good. So Mar. 25. That, which they did to poore Christians, was accounted as done vnto him, and that he paid as a debt of his owne.

Which confutes those, that, if they bestow any thing, be sure Christians shall haue least: but it is done (hand ouer head) without any regard to whom it is done; and every one shall fare better with them, than he that is best. There is a certaine hidden malice, and a secret inueterate enimitie to good men: and therefore all worldly men thinke that worst spent, that is given to Gods children. And thus much of the things forbidden, and commanded in this Commandement; that we do the one, and auoid the other.

Hindrances from the keeping of the sixth Commandement.

I

Pride.
Prou. 13. 10.

Ezech. 16.
49.

Now certaine things must be auoided, where are occasions of the breach of it, and hinder the keeping of it. And the first of these is pride: for, so much pride as there is in any, so much occasion there is of the breach of this Commandement. For so the holy Ghost saith, that only from pride contention comes. He that is proud, is alway ready to stirre vp strife: for he will do wrong to any, but he will be admonished by none. Secondly, he so spends and ruinares his estate, by seruing his proud lust; that he hath nothing to bestow in workes of mercy: by setting himselfe so high, he brings his estate so low, that he cannot afford to do any good: he is alwaies in want and need, still shifting, and cast behind hand, because he is too lauish in spending vpon needlesse things, to serue himselfe. As the Sodomites, though they liued in the most rich and plentifull country vnder the Sunne, and that which was fruitfull of all encrease, yet they could shew no worke of mercy, no good that they could do: Why? because they were proud, and thought all too little that came to themselves, and for their owne delights, and therefore could spare nothing to supply anothers neede. So it is seene, that many poore men are able to doe more good, haue more to lay out vpon mercy, then many that haue rich reuenues. And why? because these with their reuenues haue a deuouring sin, and that is pride, which drinckes them drie; so that they may truly say, they haue nothing to giue. They are driuen to wants and necessities, that they can neuer get before hand,

hand, they haue it not to giue, and how can they giue? But why haue they it not? whose is the fault? Is it not therefore, because they haue fed the wasling humor of pride? and that eats vp al which they should bestow on Gods poore Saints? Therefore, who-euer would keepe this Commandement, let him strīue against this sin: for that will make him vnable to doe good, and cause him to be as dry wood, to minister matter for euery contention.

Secondly, beware of couetousnesse: for a couetous man ^{Conuotousnesse.} cannot but be cruell. As appeareth Micha. 3. 3. where speaking of couetous mens dealing with their poore neighbors, he saith: *They eate the flesh of my people, and flay off their skin from them, and they breake their bones, and chop them in pieces, as for the pot; and as flesh within the caldron.* Hee compareth these greedy minded men not only to Butchers that plucke off the hide of the poore beasts, but also to Cooks y^e deuide the flesh in pieces, and eue the bones and sinewes asunder.

He that is giuen to wicked couetousnesse, cares not what mischiefes sal one another, so he may haue lucre. Who-euer stands in the way berwixt him, and his gaine, he wisheth his death vnfaignedly. If it be a father, he could reioyce to see him laid in his graue, that he might haue his livings. If a brother, so hee may gaine by his death, you can bring him no more welcom newes, then that his brother is dead. Alwaies couetousnes drawes after it a long taile of craft and cruelty.

Lastly, take heed of riotousnes, and drunkennes; for when ^{Ryot.} drinke is in, the wit and grace is out: then a man is such light stuffe, that the diuill may tosse him about at his pleasure. First, it hurts the body it selfe. Secondly, it breedes strife ^{Prou. 31. 29} and contention, murmuring, brawling, and wounds without cause. For, when they went good friends (if drunkards can be good friends) to their pots; all vpon a suddaine, vpon a mad humour, no man knowes why, they fall together by the eares, and are ready to stab and mischief one another, and two or three houres after, aske them the cause, and they cannot tell, but it was a mad humour of theirs.

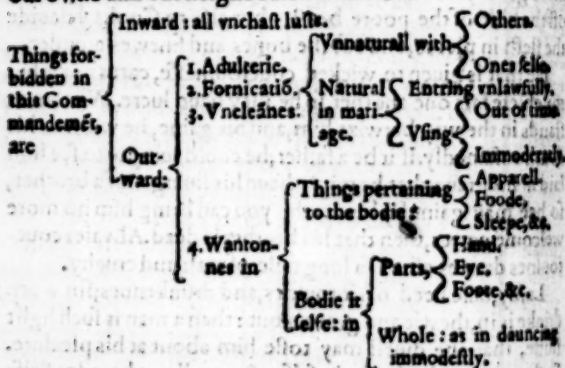
Thirdly, they so spend themselues this way, and drinke vp al their wealth, as that they haue no abilitie to doe any work
T of

of mercie. Therefore pride, couetousnesse, and drunkennesse, must be shund of all those that would keepe this sixth Commandement, *Thou shalt not kill*. Thus much of the sixth Commandement, concerning the safetie of our owne and our neighbours person, and what duties we owe thereunto. Now followes the seventh Commandement, concerning chastitie, and how we should that way behaue our selues.

The seventh Commandement.

Thou shalt not commit adulterie. Exod. 20. 14.

The summe of this is, that wee should auoid all vnclennesse in our selues and others, and vse all meanes to preserve our owne and our neighbours chastitie.



List, for filthie lusts, and desires of the heart, consented vnto: Though they bee kept in, and neuer break forth in word nor deed, yet this very lust, and desire it selfe, makes one a breaker of this Commandement before God. As our Sauiour Christ the law-maker, and therefore also the best ex-

Math. 5. 27

pounder of it, doth testifie: *I say vnto you, he that looketh vpon a woman, to lust after her, hath committed adulterie with her already in his heart.* They of old, saith he (meaning the Pharisees)

fies) had said: *Thou shalt not commit adulterie*, extending the commandement no further, then to the grosse act: and that they would not haue men commit, because it would bring reproch vpon their name, and death vnto their bodie. But Christ requires a farre greater puritie, and shewes, that the adulterie of the heart is odious to God, as well as that of the bodie: and that men cannot more easily see, and perceiue that outward filthinesse, then hee doth the inward. For, hee hath pure eyes, that can abide none iniquitie, and hee searcheth the heart and reines. An vncleane heart, therefore, wishing fowle things, and meditating vpon filthinesse, is most hurtfull to God.

The vse of this is, to condemne those, that, when they *see*, heare Gods curse against the transgressors of this Commandement; concerning adulterie, thinke, if they haue not broken soorth into the outward action, they are free, and out of the gun-shot: that pertaines not vnto them. But let them know, that if they haue an ill heart, though men cannot charge them with the ill act, yet God can charge them with the euill thought; and that they are liable to Gods curse, as well as those that offend outwardly. Indeepe there be degrees, and the increase of sinne brings the increase of iudgement: and grosser sinnes shall haue more grievous plagues: but the least fault is sufficient to condemne them. And they that will not humble themselves, nor care for inward motions, will (if occasion bee offered) easily bee drawne to the outward practise. For lust, having conceived, brings soorth sinne. And hee that will not reſtraine it in the conception, shall not be able to hinder it in the birth. Therefore he that would not haue sinne borne, must not let lust conceiue, but labour earnestly to kill it in the wombe, as it were. For howsoeuer thought bee free in respect of the sight, and law of men; yet it is not free from God, nor from his law: which was not onely giuen to reforme and rule the outward manners, but the soule also and all the affections.

Secondly, this serueth for the instruction of those, which haue thus offended, that they must repent and craue pardon at Gods hands, and intreate him of his mercy, to kill his lust,

Ier. 4. 14.
Lust
should be
slaine in
the con-
ception.

and to wash away the filthinesse of their hart; that they may not only be freed from the iudgement of God due to the sin, but also may hinder the birth of so filthy a monster, as will proceed of this so ill a conception. In other conceptions, it is a soule fault, after the conception to take any thing, that may hinder the encrease and birth of it. But in this conception, it is the greatest vertue and safest way, to take such a receipt as shal quite kill it, that it may neuer come forth to light. And this receipt is only to repent and craue pardon for else God will bring their secret sinners to open shame; and their inward filthy desire, to outward publike disgrace.

The means
to cleanse
vs from fil-
thie affec-
tions.

1
Prayer pu-
rifieth the
heart.

2
Idlenesse
breedes
lust.

Ezech. 46.
49.
Gen. 13. 10.

3
Tempe-
rance in
meate.

Now the meanes to purge the heart, and to make it cleane and pure from such filthy affections, is; first to pray to God often and earnestly to purifie the heart, and to sanctifie it by his holy spirit. Then secondly, to be faithfull and diligent in some honest and lawfull calling, that they may busie the heart vpon something lawfull and profitable. For idlenesse is the mother of soule lusts. As a standing poole (not ha- uing any course of running) growes filthy of it selfe, and full of Toades and noisome vermine: so the heart that is not taken vp in some good and honest calling, is a fit place for the diuell, wherein to breede and engender all mon- strous and filthy lusts. Idlenesse procures lust, nothing more. As, what was the reason why the Sodomites grew so filthy and vncleane, that no people euer were so beastly? Because hauing the most fruitfull and abundant countrie in the world (for it was like the garden of God that yeelded them al commoditie and profit) they grew rich, and then like sool- lish men, did setle themselues to nothing else, but their ease and delight. Their nature was no worse then others: but their idlenesse so corrupted their hearts, as the diuell had li- bertie to cast in, and they leisure to pursue all monstrous and vncleane desires whatsoever: this was the cause they were so outrageous.

Also temperance in meate and drinke, watching and fa- sting, as need doth require, and as our strength may beare: These meanes (by Gods blessing) will slay these lusts, and empty the heart of such ill desires, & preserve our soules and bodies

bodies pure and vndefiled. But if that all these meanes being vsed faithfully, these lusts will not yet bee so ouercome, but still arise and still ouerburden the hart, and set it on fire with il desires, and the flesh wil not be tamed, then one must seeke the remedy of mariage, and pray to God to giue him a meere yoke-fellow; and then we may look that God wil certainly heare our requests. For, when we haue done our indeuour to beate down our flesh, and yet cannot so ouercome it, but that we stand in need of an help this way, then God hath called vs to the estate of matrimony; and as he hath giuen vs a calling, so we may hope that he will giue vs such a one, as shal be a comforter to vs, and an helper both for this life, and the life to come. And so much for inward breach.

The outward breach of this Commandement hath many branches. But the chiefe are comprehended by the Apostle, Gal. 5. 19. where he saith, *The fruits of flesh are adultery, fornication, uncleannes, wantonnes.* These are the chiefe outward breaches of this commandement. And first, for adultery: That is committed, when either party offending is either married or contracted: for, if he be either ioyned by mariage or contract, that commits the act, then it is adultery. This is a very high breach of this commandement, because they *break the covenant of God.* For when they come together in either of these knots, they bind themselves by covenant not onelie one with another, but to God himfelfe (that hath appointed the ordinance) that they wil faithfully and truely keep their fidelitie one to the other: and therefore if they deale vnchastly, it is not onely vniustly done in regard of themselves, but they forsente their bond to God, even to the hazard of their saluation, and prouoke his curse, both on the soule and body. And this exceedingly aggravates the sin of adulterers, That hauing come in the sight of God, and before men and angels, to make a covenant, and there also in the face, and by the voice of the congregation, craued a blessing of God vpon their proceedings, they abuse God, Angels, men and all, by breaking their covenant in polluting their bodies, directly contrarie to the solemne vowe, which they made vnto the Lord.

Outward
breach of
this com-
mandment.

Adulterie.

Prou. 2. 17.

x
The fruites
of adultery

But, how grieuous, and vile a thing this is, the ill effects that follow of it, doe declare. The first is set downe, Prou. 5.11. *It consumes the flesh and the body.* It is a fire in the bones, it breeds freting and incurable diseases: that, as the sinne makes one lothsome in the sight of God, so the plague may make him lothsome in the sight of men. If one bee so audacious as to breake this couenant of God: though men forbear to inflict y death vpon him, which by Gods holy Law is due vnto him (for by the law of God the adulterer is as guilty of death as the wilfull murderer) yet God meetes with him, and by filthy diseases brings him to his deserved end. Secondly, Prou. 6.26. the holy Ghost saith, it brings one to a morsell of bread, that is to extreame pouertie. And so Job. 31.12. saith of this sinne, *That this is a fire which demoures to destruction, and which wil roote out all our increase: this will make spoyle and haucke of all that a man hath.* Thirdly, it consumes not onely the goods and body, but there is a further consumption then all this; he that doth it, destroyes his owne soule, as Salomon saith Pro. 6.32. Fourthly, he gets a perpetuall blot to his name, Prou. 6.33. that hee shall neuer be able to put away, vnlesse he doe truly repent, and so get it washed away by the blood of Christ, which onely wil make al cleane. But else he shal haue alwaies a shamefull name, and an ill report. All the braue apparell, all the bribing and colouring in the world, will not couer this blot of the name and estimation. For, he is a needlesse thiefe, not stealing for necessitie, but of presumption, and therefore deserves no pity. We see, that if a theefe vpon necessitie, as it seemeth to him (though indeede no necessity should make a man sinne) do filch or steale from his neighbours, men shew some kind of mercy, and doe not altogether so much abhorre it: but when one hath the remedie, and hath professed his thankfulness to God for his helpe by marriage, and yet notwithstanding all the good meanes to the contrarie, will breake his couenant, hee is a needlesse theefe, hee shal finde no mercie, but he destroyes his soule, and makes his name to stinke among men. Fifthly, he that doth commit adultery, doth not onely destroy his owne soule, but hee doth

what

what he can to destroy anothers soule also, and so to kill two at once: and in this regard this sinne is worse then either theft or murder. For if a theefe should strip a man of all hee had, and (besides that) take away his life also, the man so wronged were not one whit the worse man for all this, but his soule might goe to heauen, as well as if he had died in his bed: but hee of this, that enticeth another to commit adultery, robbes the partie of saluation, so farre as in them lies. For little doe these allurers know, whether euer the other shall repent, or bee conuerted from this sinne. For this is such a wound, as, no Physitian can lay his hand to heale it, but the holy Ghost; no medecine can cure it, but the blood of the Sonne of God. This is not to spoyle his body of wealth and health onely, but euen the soule of life and grace: and this is the most grieuous spoyle, and dangerous that can be committed. For, though one should hurt and wound another: yet there were hope that one might finde some skilfull Chirurgion to make all whole againe: but hee that hath stricken so deeply into the soule and conscience, and hath kindled the fire of Gods vengeance in the hart, how knowes he whether this shall euer be healed? And what a fearefull thing is it to be an instrument to draw another into hell, and to incurable and endlesse miserie?

Lastly, besides all this, an adulterer, is a theefe, by intruding his childe into another mans possession. For, what greater wrong or indignitie can be offered to a man, then to haue his patrimonie, and all his labours left to a bastard, the seed of his mortall enemy? For of all men in the world, he would be most vnwilling, (if hee knew of it) to bestow it on him: much rather would he giue it to a stranger whom hee neuer knew before, then to one that had so shamefully abused him; and could better finde in his heart to leaue his goods vnto a vagrant begger, then to that bastard, whom vnwittingly now hee feedes and cloathes, and who shall enioy all his labour. Thus much for the cursed effects of adultery.

Adulterers
are wicked
theeues.

Now the vse that we must make of this, is, That sith it is so foule a sin, and yet our nature is subiect to fall into it (as Da-

mid; after many corrections and humiliations, after many miseries and benefits, when hee was somewhat growne in yeeres, and had the remedy also, yea and as the corruption of those times was, had many wiues, yet committed this sinne) it should mooue vs to vse those meanes and preseruatiues that may keeke vs from it. For, if *Dauid* did fall into it to his great woe, and so some blotting also and blemishing of his name, then we must not be secure and thinke our selues safe. Now the meanes to make a man liue chastly in marriage, are these. First, if there haue been any fornication before marriage, know that this is a secret poyson that lurkes within, and if it be not stayed, it will breake out to adultrie. Therefore that fire must be quenched by true repentance, and so it shall neuer flame out into further mischief, else it will certainly haue his vent: an old fornicator shall be a new adulterer. I meane by an old fornicator, such a one, as hath committed fornication before marriage, without repentance: for he hath a wilde fire within, that will not keepe within long, but will make him burne in lust, as fast as before. And it may bee said of him, as God said to *Caine*, thy sinne lyeth at the doore; so his old sinne lies at the doore readie to catch him: yea, it will let him haue no peace, but lies in wait, hunts and pursues him, and meetes him at every turne, till it hath brought him to naught, vnlesse he by repentance first bring it to naught.

This then must be the first care, if one hath been a fornicator, To repent for that. And though one haue not offended this way, yet hee must keepe and obserue this second rule: Euerie married person must labour for pure and seruient loue to his yoake-fellow. As, *Prou. 5. 18.* hee wils men not to follow after the strange woman. But how shall I chuse? he sheweth in the 18. verse: *Reioyce in the wife of thy youth, and delight in her loue continuallie.* If married persons get seruient and pure loue one to the other, this will keepe them safe: For it is not hauing of a wife, but the louing of her that makes a man liue chastly: and it is not the hauing, but the louing of a husband that preserueth a woman from whoredome. But if shee haue him, and yet hate him,

Meanes to
make vs
liue chastly
in marriage.

1
Loue be-
tweene
yoake fel-
lows in
marriage
preserueth
their cha-
stity.

him, and despise him, she is in danger every day to bee defiled. Feruent loue then must be sought for. Not such as flesh can yeeld; for the nature of flesh is, as to bee violent before marriage, so to be readie after to find occasions of iarrs and dislikes: but pure loue is a gift of God, and a sparke that comes from heauen, and hath this vertue to make a man liue chastly. But now if one wil say, surely I will neuer bee an adulterer, yet for al that cares not for his owne wife, but contemnes and despiseth her, he hath no warrant to say so: nay, he takes the next way to bring himselfe into the snares of adultery, by this first breach of a most principall dutie of marriage, in that he doth not loue his wife.

Another meanes to auoyd adultery, is set downe in Pro. 2. 8. 16. *If knowledge enter into thine heart, and wisdom delight thy soule, then shall it keepe thee from the strange woman, that flattereth with her lips.* To delight then and reioyce in the pure word of God, and to embrace it in ones heart, this will so satisfie the minde, and content the soule with sweete comfort and delight, as that one shall not neede to follow the impure and soule pleasures of the flesh, that are contrary to God and his word. But if wisdom enter not into thine heart, lust will: and if a man finde no reioycing, nor pleasure in the word of God, he is in continuall danger to seeke pleasure in these fleshly and damnable lusts, that fight against God, and against his owne soule. For no man can liue without his delight; and though it breake not out straight to the maine sinne of adulterie, yet it will begin with other vanities; and not cease, till it hath traced one through all the idle and foolish delights: and at length leaue him wallowing in this filthie & lothsome pleasure. For he that is not refreshed with some pure and holy delights, will surely be carried headlong to some vngodly pleasures.

Thirdly, will we be kept from this soule and monstrous sin? A good man shall be preferred from uncleanness. then we must marke the rule of Salomon, Eccles. 7. 28. *I finde more bitter the death, the woman, whose hart is as nets and snares, and her bands, as bands: He that is good before God, shall be delivered from her, but the sinner shall be taken by her.* He shewes how one may escape the lewd woman, and keep himself free from

from her snares; namely, Be a good man, walke religioustlie
 PRO. 12. 14 and keepe peace with God, else hee is in continuall daunger
 to be taken. He shewes, why God suffers filthy strumpets,
 and harlots to liue vpon y^e earth; namely, that they may be a
 laile or prison to wicked finners, and chaines, wherein to
 hamper all vngodly persons: they be as foulers to catch hy-
 pocrites, that haue not the true feare of God; that those that
 be hatefull to God for other finnes, may be made hatefull to
 men for this sinne. For when men prouoke God by finnes
 that hee hates as much, but be lesse subiect to disgrace a-
 mongst men, then he giues them vp to those finnes, that may
 shame them, and bring them into contempt before the
 world. And it is not as most men say, Alas, he was an honest
 man; till he slipt into this fault. No: had he been honest be-
 fore, God would not haue deliuered him vp to the power of
 this vile sinne now: But because he was wicked before, ther-
 fore God punisheth sin with sin, that his inward wickednes
 might appeare to his greater disgrace: he hath liued irreligi-
 ously in the first table, and now God in vengeance giues
 him ouer, to liue vnrighteously in the second. These be the
 meanes then to keepe one pure; namely, an vpright life, that
 one line in no other sin that breakes off peace betwixt God
 and him; and to take delight in the word of God; and vse al
 good meanes to get a pure and seruent loue to the yoa-
 ke-fellow; and to purge out by godly sorrow that venime of
 fornication, if any haue been committed before, that else
 would infect the heart with adultery: For marriage cannot
 kill former lust, only repentance can do that: and marriage
 is an helpe to a penitent man, to preserue his chastitie for the
 time to come.

But now, if one haue fallen into adultery, and broken the
 couenant of God, there is no way for him but only one; e-
 uen to confesse his filthie sinne, and bee grieued, and iudge
 himselfe for it, and then to layhold on the merits of Christ
 Iesus, and to craue Gods mercie; knowing that hee can as
 easily forgieue, and the blood of Christ can as easily wash a-
 way adultery in the highest degree (so the person bee peni-
 tent) as the least spot of wantonnesse. So much for the first
 outward

outward breach, viz. Adultery. The next followeth, and that is called Fornication: that is, when single persons commit the filthie act.

1. Cor. 6. 10.
11.
The second outward breach is fornication.

And this, howsoever it be not so grievous as the former, because it doth not breake the covenant of God, mentioned, Pro. 2. 17. and is not punishable with bodily death, yet it is a fearefull sinne liable to the curse of God and damnation. For so it is said, 1. Cor. 6. 9. *No fornicator shall enter into the kingdom of heaven.* It is such a sin as shuts one out of Gods kingdom, and casts him downe headlong to hell, and the everlasting vengeance of God. And the ill effects of adultery afore named, namely a diseased bodie, a poore estate, a blemished name, and damned soule, and the drawing and murdering of anothers soule, doe agree to this sinne also. Oh, but they will marrie the party, & so all shall be well, and they will make an amends: But this cannot make an amends, for nothing can wash away the pollution of the soule, but the blood of Christ. But if you do marrie the partie, why wil you give the first fruites of your bodie to the flesh and the diuill, and the refuse to God? It is a shamefull thing to serue sinne with the chiefe of his strength, and God with the remainder. How can they looke for a blessed proceeding from so foule a beginning? Why will hee doe so much wrong to his first borne, to make him base begotten, and his posteritie a bastardly generation? Why will they beget a continuall sorrow to themselves, that they should not bee able to looke vpon their child, without blushing, & cannot see the fruit of their body, but they must looke on the fruite of their sin, and behold a witnesse before them of their own filthines and disobedience to God? Or, if hee purpose not to marry her that doth this, why doth he robbe her of her virginitie, and make her vnfit for any other else? Therefore this is a foule sin, and dangerous. For vnlesse it be repented of soundly, fornication before marriage makes a plain and high way for adulterie after marriage, and for much misery in this life, and euermore shame and torment in the world to come.

The remedie against adulterie, serue also against fornications. Reuel. 21. 8: Vncleanesse, the third outward breach.

The third outward breach of this commandement followes. And that is vncleannes: which is either vnnaturall, or naturall.

naturall, Vnnaturall, with others, as Sodomie practised of the Sodomites, condemned, Rom. 1. 27. when *man with man* *keepeth wickednes*, *woman with woman committ villanie*, or else that beastly sin, when men mingle themselues with beasts. These nature abhorres, and they be commonly punishments of some other horrible wickednes, and follow a very prophane and dead heart, and are farre worse and more horrible then adulerie. The other kinde of vnnaturall vncleannesse is by ones selfe. For one, by himselfe alone, may defile his owne bodie in most filthie sort: which though it be most secret from man, yet it is abominable before God, and often God brings it to light, by punishing those, which haue vsed it, with terroure of conscience, and horrible feare in their minde, or else with frensie, and madnesse. These punishments haue often fallen vpon the practisers of this sin, and then all goes abroad, thence they lay open, and vomit out all their shame, and howsoeuer they seemed chaste and pure before, yet now their filthinesse is brought to light. The second vncleannesse is between married people, either in their entrance into marriage, or else in their proceeding and vse of it. The vncleannesse in the entrance, is either if one marrie another of a contrary religion; as a Professor and a Christian to wed an Atheist, or a Papist; their whole life so led, till repentance and conuersion come, is vncleane & vnholie in the eyes of God. And therefore in *Leuit.* those that had so married, were constrained by God to put away both their wiues and children as vncleane persons and vnnete plants to grow in a Christian familie. Also if those marrie together, that be within the degrees of consanguinitie, or affinitie forbidden, they may cloake and shift as long as they will, but they shall neuer shift off the reproch and condemnation of being vncleane persons before God, sith they marry without the warrant, yea contrarie to the Commandement of God. Also those that marrie without consent of parents, their marriage is vnholie, and life vncleane, till they be reconciled to God by repentance, and to their parents by submission. These be the pollutions in the entrance into the estate of marriage. In the vse of it, vncleannesse is committed.

Naturall
vncleannesse.

Leuit. 10. 3.

First,

First, in comming together at vnseasonable times: this was a cause that made the land of Canaan vomit out her inhabitants; because they had no regard to obserue lawfull times, but came together then, when God and nature required that they should forbear the mariage bed, and keepe themselves asunder. Now if the Lord did so fearfully plague these heathē people for this vncleannes, which only had the law of nature to guide the: how much more are they in danger of his heauie wrath, that haue been forewarned to auoid this sinne, by his iudgements executed, both on the Gentiles, and on the Iewes, and also by his written word? And this was to bee punished with death in both parties in the old law; because by reason of the time and manner of separation it might then bee more easily discerned. Also in marriage, one may deale vncleane by excessse, vnlesse he carefully striue and pray for temperance and moderation. For as a man may be a wicked drunkard with his owne drinke, and a glutton, by excessiue deuouring of his owne meate: so likewise, one may be vncleane, in the immoderate vse of the mariage bed. And this sinne, though the hand of the Magistrate cannot punish it, yet Gods hand often findes it out, and the children diuers times proue monstrous, and misshapen, and leprouis, or idicits, or else very yngodlie and stubborn. And thus God meetes with these secret sinnes by Iudgement, when men will not bee carefull to auoid them, or to meete with them by repentance, when they are fallen into them.

The last breach of this Commandement, is in wantonnesse: which is the preparation and foundation for all the former; consisting either in things belonging to the bodie, or the bodie it selfe. Wantonnesse in things belonging to the bodie, is shewed in costly apparell. Not that there should not bee things fittings the estate, and that there were not a diuersitie of degrees to be regarded: but in no estate or degree may one be so excessiue, as to hinder himselfe fro good works of mercie and religion. None should bestow so much time in trimming the bodie, as he can haue no time for trimming his soule; nor bestow so much cost in rich apparell,

Leuit. 18.
19. 24. 25.
Leuit. 20.
18.
Ezech. 22.
10.

as he can spare nothing to bestow on the poore Saints.

Wanton-
nesse in ap-
parell.

Secondly, in strange apparell: as in Zeph. 1. 8, the Princes, the Kings Children are rebuked, for that (hauing more money and maintenance then their neighbours) they did not bestow it in doing any worke of mercie to the poore, or prouiding any thing of profit for the Common-wealth, but only in setting out themselves by new fashions, that no new tricke or foolish deuice could come vp, but presently they must haue it. Yea, they neuer thought themselves well, vntill they were beginners of some new-fangled inuentions, concerning their attire, that other folkes might looke at them, and lust after them. And these kinde of persons, how euer they seeme fine in their own eyes, yet they be filthie in Gods eyes. Also in excessive diet, when we keepe no good measure in meate and drinke. For one cannot lay on more sewell, but hee shall haue a greater flame: so stuffing ones selfe with meate and drinke, will make the heart more outragious in all euill lusts. As the Prophet saith, *They rise vp full, and when they neighed after their neighbours wines, as a faddo horse after his mane*: this is a homely comparison, yet the holy Ghost vseth it, to make the sinne more loathsome. Also, in excessive sloppinesse and sluggishnesse; when a man liues so, as neither the world, nor the place where he liues, shall be any whit the better for him, but he spends his strength and his life in eating, drinking, and sleeping: abusing that time slouthfullie, which God hath given him to do good, and get some knowledge of God, and assurance of his owne saluation. Such manner of persons bee wantons, and, by the Apostle, put in the number of filthie persons, that shall not inherit eternall life.

Ray 4. 4.
Wanton-
nesse in
diet.

Ier. 5. 8.

Wanton-
nesse in
sleepe.

Gal. 5. 19.

Wanton-
nesse in a-
busing the
parts of the
bodie.

2. Pet. 2. 14.

Also in the bodie it selfe, and that is either in the parts or the whole. In the parts, as an eye full of lust, as Peter saith, *that ceaseth not to sinne*. Though the bodie sometimes ceaseth for want of occasion, or for weakenesse, yet the eye is alwaies busied in vchaste and wanton lookes. Also the tongue in vnchaste and wanton songs, and reading loue bookes, of dalliance and filthinesse, which is a kinde of contemplatiue fornication. They that trade them, be wantons, and those that reade them. So every other gesture that stirres vp ones selfe,

or any other, purposely to lust, that is wantonnesse: as the Wiseman saith, that a wicked man makes a signe with his finger, and speakes with his eye. Prou. 6. 13.

The whole bodie is abused to wantonnesse in immodest dancing. For here every part is abused to dalliance, the eye, the hand, the foote, and all, in meeting, in embracing and such like. All the action is nothing, but the profession of an vnchaste heart. Here is an artificiall grace, an artificiall pace, an artificiall countenance, and in euery part a wicked arte is added to encrease this filthinesse; and if you call it a sport, it is a very dangerous sport to vse the bodie as an instrument of wantonnes, and an inducement to fornication and adulterie. Wantonnesse in abusing the whole bodie

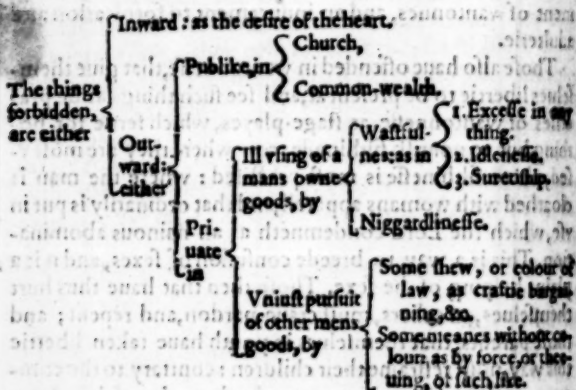
Those also haue offended in wantonnesse, that give themselves libertie to be present at, and see such things as be practises of wantonnesse, as stage-playes, which serue for nothing but to nourish filthinesse; and where they are most vsed, there filthinesse is most practised: where the man is clothed with womans apparell, and that ordinarily is put in vse, which the Lord condemneth as an hainous abomination. This is a way to breede confusion of sexes, and it is a plaine belying of the sexe. Those then that haue thus hurt themselves, or others, must craue pardon, and repent; and those parents, that themselves in youth haue taken libertie this way, must reſtraine their children: contrary to the common practise of impure parents, that haue themselves been old fornicatours and wantons, and now when they are spent, it doth them good, and makes their heart glad to see their yong children tread in their steps, and runne madding and skipping vp and downe, with all wanton and vnseemly behauiour. This, how soeuer men make but sport of it, yet God will not tolerate it: for if he cannot put vp the abuse of one member alone, to wantonnesse, he will neuer endure that the whole bodie should be thus abused. Thus much of the seventh Commandement, concerning preserving our owne and others Chastitie; The next is, concerning goods, in the eight Commandement, which is as followeth. Deut. 22. 5.

The

The eighth Commandement.

Exod. 20. 15. *Thou shalt not steale.*

The summe of it is, that wee should not hurt our owne, or our neighbours estate: but, so farre as wee can, procure the good of both.



THe inward breach of this Commandement, is lusting after another mans goods in the heart, and a secret desire of that, which is none of ours, though wee seeke not to get it wrongfully. For, as in the former Commandement, the filthie concupiscence of the heart was counted adulterie before God, though vncleane practises did not breake forth: so heere, he that inwardly longeth after his neighbours goods, is a theefe before Gods iudgement seate, though he stay his hand from taking of them. So in 2. Pet. 2. 14. he (describing wicked men) saith; They haue *barres exercised in conuention*. Though they durst not giue such liberty

To long
after our
neighbours
goods is
theft.

to their hands, yet it was the occupation of their hearts, to be alwaies stealing, alwaies desiring that which was none of theirs. Euen as the thoughts and desires of Christians are busied in thinking of the life to come, and of the latter end, and how to glorifie God while they live: so their desires and hearts were alwaies wandering and pursuing after another mans goods: this was all the exercise of their heart. So Micha. 2. 2. *They couet fields, and take them by force.*

First the heart lutteth, then there is no stay, the violence of their lustes carries them headlong, and they cannot bee at quiet, till they haue vndone a man, and spoiled him of his goods.

And this was *Achans* first beginning of theuerie. Hee 1. 10. 7. 21. saw a faire garment and a wedge of gold, that was no particular mans indeed, but he knew it was none of his: for God had challenged the spoile of all that citie to himselfe. But he thought that there was enough for God and him too, and therefore he let his heart loose to desire it, and then he could not hold his hands off, but tooke it to his owne destruction, and the vtter ruine of his whole family, for they were all put to death: and the first beginning was his coueting heart. So *Abab*, seeing how commodiously *Naboths* vineyard lay to his palace, thought he might make him a faire garden there; 1. King. 21. and might haue a goodly priuate walke close to his house, and therefore hee would faine haue it. And thereupon hee sends for *Naboth*, and offers him some consideration for it; but *Naboth* knew that he might not alienate his possession from himselfe, that God had giuen him, therefore he sayes him nay. But his desire was so importunate and earnest, that it would take no nay, and therefore he was euen sicke with griefe and desire of that which was none of his. And then there was no way left, but *Naboth* must bee slaine, and by hooke or crooke *Abab* must haue the vineyard, and so *Naboths* life and vineyard were both taken away: but so, that *Abab* destroyed his owne family and posteritie by this euill couetousnesse.

The vse that we must make of this, is, that though we haue neuer done any man wrong in one penny, yet wee must repent

Couetous
desires to
be repen-
ted of.

Wandering
desires
must be re-
strained.

Remedies
against co-
uetous de-
sires.

repent for the wrong of the heart, and the secret desire of the soule, or else before God wee are culpable of the breach of this Commandement, and liable to the plague of God for it. Secondly, we must learne to restrain our desires, and re- presse the wandering lusts of our heart: for that which is a sinne to talke before men, is a sinne to wish before God; therefore we must bind our minds and senses to the good a- bearing. Now the way to expell this wicked and greedy co- uetousnesse of wealth, is to consider these two things: First, the smal or no good that riches can do them, that haue them. Secondly, the certaine hurt that the desire of them will bring. For the ground of couetousnesse is this, that men haue a false and foolish imagination, that wealth will bring some hap- pinesse; and if they had riches in good store, then they should be in good safety, and in an happy case. But that riches can make ones estate nothing the better, it is proued in the Psal. 62. 10. 11. 12. *If riches increase, set not thine heart vpon them.* He would haue one let his heart be neuer a whit set to his wealth, and deeme himselfe nothing the better for the increase of them. But is not one the better, and hath hee not cause to bee more glad when his purse is full of mony, and his house stored with riches, then if he had neuer a fur- thing? No sure, not one iot. And he giues three reasons.

First, saith he, *God spake once or twice, and I heard it, Power belongeth vnto God.* This is the reason; Nothing hath any power to doe a man any good but God. Therefore, if hee haue al the wealth in the world, his wealth cannot help him; it cannot keepe away any iudgement, it cannot free him from death nor from hell, but one may as soone goe to hell from wealth, as from want: the rich man may passe into tor- ment as well as the veriest begger aliue. Nay, it cannot ward off one stroke of God from soule or body in this life, it can- not keepe away sicknes, nor the causes thereof. If then they be so weake, that he who hath them, is nothing the nearer to any good, nor further from any euill; why should one either earnestly desire them, or greatly reioyce when he hath them? Secondly, *To thee O Lord belongeth mercie.* There is no mercy but in God, nor kindnes but from God: and this

Isa. 62.

that a man is kindly entreated, it is not from wealth, but from God, that puts loue into mens hearts. For if our waies be pleasing vnto God, he will make our enemies to become our friends, though we be neuer so poore; and contrarily, if our waies displease him, he will make our friends, our foes, and those that owe vs most duty, and haue heretofore shewed most loue vnto vs, to be our most bitter enemies, and seek our ouerthrow, though we be neuer so rich. As is to be seene in *Dauid*, when hee had sinned against God, hee raised vp his son against him, who notwithstanding his wealth and kingdom, sought his life and would haue killed him. Thirdly, *Thou O Lord rewardest euery one according to his workes.* That is another reason, because God lookes to workes, not to wealth, when he comes to iudgement. As if he had said: most men dreame that it shall goe with them according to their goods and riches that they haue heaped vp. This were true indeed, if there were no God, or else an idle God, (as Epicures imagine) that sits asleepe in heauen, and cares not how things go with men in the world: but if there be a God that gouernes the world, that is awake, and hath the ordering of matters, then the question is, not what man hath, but what he hath done: not what riches, but what grace and goodnes he possesseth. For sinne shall haue shame, and he that is godly, mercifull and humble, shall haue glory and saluation.

Pro. 16.7.

Pro. 21.21.

Sith it is so, that riches are so little profitable or auailable, this must keepe out of our hearts this sinfull desire of riches, that cannot profit. Secondly, as it is sure that riches can do vs no good of themselves: so wee are sure that the desire of them will doe vs much hurt: and as there is no help from hauing, so there is certaine danger from coueting. For, in *Timothy*, the Apostle calleth it the roote of all euill. Where this is, there sinne aboundeth, there is no euill that a man will abstaine from, if it may procure his filthie lucre: hee will forbear nothing that may further his gaine, neither will he do any good that seemeth contrary to his profit. Therefore the danger is great that accompanies couetousnesse, namely, the rushing into all kinde of mischiefe and wickednesse, and the neglecting and omitting of euery thing that is good.

Immoderate desire of riches to be auoided

1. Tim. 6.10

For it stayeth men from the chiefe meanes of saluation, and hindereth the working of these meanes in them. How it keeps men from the Word and Sacrament, Christ shewes in the parable, Luk. 14. 18. Some had oxen and could not come, some had farmes and must bee excused; in generall, euery couetous man hath some pul-back from religion: or if, happily, he sometimes overcome that let by much adooe, and step in at the Church doore, and set him downe before the Preacher, yet the holy Ghost sheweth how he is occupied; speaking to *Exachiel*, he saith that they sate downe before him indeed: but though he was a man of rare gifts and very eloquent, yet their hearts went after their couetousnesse. So that a couetous mans heart is in continuall trauaile, though his body sit still; for his meditations and thoughts are ever moyling and rooting in the earth; so that he can giue no attention to the Word, nor marke any thing that is spoken.

Ezec. 33. 32.

Luke 8. 14.

Church
robbery.

Prou. 20. 25

But yeeld, that sometimes a passion of attention come vpon him, admit that he can frame to giue eare to that which is spoken vnto him, yet all is fruitlesse, he gets no good; for the cares of this world, like thornes, choake the good seed of the Word, that no fruit can come vp. And thus we see what mischiefe a couetous heart brings, that no meanes of God can worke any good vpon such a man. These things therefore being wel weighed and pondered, wil stay vs from the vaine desires of these vanities, and foolish doating vpon these idle trifles, that a worldly man with so great paine doth hunt after. And thus much of the inward breach of this Commandement. Now followes the outward, which is either pnblike or priuate. Publike, as church-robbery, which God himselfe finds fault withall in Malac. 3. 8. Where he chargeth them to haue robbed him; wherein? (say they) *in tithes and offerings*, saith God. So that, to take to ones self those things that God hath appointed to religious vses, and for his seruice, that is to rob and spoile God himselfe, of that which he hath challenged to himselfe. And in the Prouerbs, *Salomon* saith, *It is abomination to deuoure things sanctified*: that is, to conuert things sanctified and appointed for holy vses, vnto a mans priuate commodiry; this is that which God abhors. So for things

things pertaining to the Common-weale, that is another kind of publike robbery; when men, which haue the disposing and ordering of things that pertaine to the Common-weale, and are to bee vsed for the common good, will take them for themselves, and make a priuate gaine of them. This is a soule fault, and an high degree of theft, so much the more hainous, because it is more generall; and greater wrong, by how much it toucheth more, and because these be theues in request, and robbers that are in credit, which deceiue those that trust them, and deale ill and vnfaithfully with them that put confidence in them, which doth much aggrauate their fault. For other kind of theues, as namely they that take a purse by the way side, or that steale sheep or oxen out of our grounds, or pull cloathes from the hedge, they deceiue no mans expectation, no man committeth any charge to them, nor looketh for better at their hands: but he that is false to those that are his friends, and relie vpon him, and vntrusty to those that trust him, this is a right *Iudas*; a theefe in a higher degree. These two are publique: now for priuate stealth.

First, in the abusing of our owne goods. For a man may be a grosse theefe in Gods account, though hee neuer touch penny of any mans goods but his owne. For, as in the sixth Commandement, hee that kils himselfe and is cruell to his owne person, shall not bee exempted from the name and blame of a murderer; and as in the seuenth Commandement, a man may bee a filthie person, and a vile breaker of that Commandement in abusing his body himselfe alone: so in the eighth Commandement, he that abuseth his owne goods and robs himselfe, is no better then a theefe before God. Now men abuse their owne wealth two waies; by wastefulnesse and niggardlinesse, by vniust spending and vniust sparing. This lauish spending and wastefulnesse hath many branches. First, excesse in diet or apparell, in sports, or in building aboue that wee are able, and can well goe through withall. For excesse of diet in meate and drinke, the wise man saith, Prouerbs 21.17. *Hee that loues wine and oyle* How men rob themselves. Prou. 21.17. *shall not bee rich.* When a man is giuen to his appetite, and will too much please his tooth, when he will fare aboue his abilitie,

ability, and so spend all in summer, and keepe nothing for winter; this man brings pōuerty vpon himselfe, and robs his owne family. These men are, among their companions and mates, tearmed good fellowes, and esteemed as the only liberall and kind hearted men in the world; but God calls them theeves, and insidell theeves, yea worse than insidell theeves, that haue so much cast off ciuill honesty and humanity, as that they haue no regard to their familie.

2. Tim. 3. 3.

Also in apparell, if one run far beyond his compasse, and laniish, and lay out all that he can get, vpon his back, this man takes his owne purse from himselfe, running into such debt and danger, as that a theefe could not do him halfe so much harme by cutting his purse, or taking it from him, as this prodigall humour of his doth, in setting out of himselfe in attire so farre beyond his place, calling, and ability. This brings penury and want, where God sends none. Therefore such a man can giue no good account of his stewardship, but must be content to come into the ranke, and receiue the reward of theeves and spoilers.

Gamesters
are theeves
Pro. 21. 17.

So of gamesters, they are theeves whether they losd or win. *Hee that loves pastime shall be a poore man*, hee beggers himselfe, when God requires no such matter at his hands, but would haue him husband his owne so thriftily, that hee might liue comfortably of that portion which he giues him: what needeth hee then put that to the fall of the loe, which God hath already put out of doubt? and so to comeyne his goods to another by an vnlawfull meanes. Oh but hee is a gainer sometimes. Then he is a theefe also in that respect, for he should not couet that which is another mans money or wealth, much lesse should he take it, and keepe it, hauing no better right vnto it. Who hath appointed such kind of trafficking or exchange, where the one partie must receiue no competent and answerable recompence for his good? God hath appointed no such manner of getting: and what is gotten by this meanes God hath branded it with a curse: and no word of God, no man of God, or seruant of God, can giue any allowance, or promise any blessing vpon this kind of gaine. So that, hauing no warrant for getting, no comfort

comfort in vsing, no promise of blessing in the possessing of such goods, how can he free himselfe from the imputation of vnlawfull getting? And though this be a more common and receiued, yet it is a wicked and condemned theft. Likewise, the great expenses vpon hawkes and hounds, and other immoderate charges, vpon needlesse pleasures: is not this to impouerish the family, to restraine our selues from mercy, and to giue the childrens bread to dogs? quite contrary to the commandement of our Sauour Christ. And though they say, they haue enough for both, yet they cannot but giue lesse to one, because they bestow so much vpon the other; and they should not bestow that vpon vnprofitable beastes, that they might better bestow vpon Christian men. Mat. 23. 26.

This then will bee an ill answer, when they shall come before God, to giue an account how they haue glorified him, by the vsing and disposing of those goods, which hee hath committed to their trust. I say, when they must come to answer to this question, How haue you spent your wealth? Why, this vpon my taste; this, to please mine eye; this, to delight mine eares, and so much vpon other delights. But what haue you giuen to God, or laid out to his glory? When I had any spare money, I gaue now and then a penny to the poore. Is not this to giue the bread to the dogs, and crums to the children? as indeed most men doe: the full streame and freeness of their liberality, runs to serue their lust: but the sparing gifts, and niggardly refuse, is all that God shall haue. And all these rob and couzen themselves, and though they imagine to get mountaines of pleasure, yet the end shall be paine. He that loues wine and oyle, and he that loues pastime, what is his doome, and what sentence hath God set downe? He shall be a needy person, and liue in want. Pouer- Pro 31. 17.
ty is the best end and easiest punishment of his wastefulnes, in meate, drinke, apparell and pastime.

Another kind of wastefulnesse is by idleness. An idle person is a thiefe, *He puts his hand into his bosome, and eates up his owne flesh.* He consumes himselfe and is a waster of himselfe, *and an idle person shall be cloathed with rags.* If one should haue such a companion, as when he came to him, should find him

Idle persons are
theeves.
Eccles 4. 6.
Pro. 23. 32.

sufficiently furnished with reasonable store of goods, to maintaine himselfe; but by that time, they had parted companie, should strip him out of all, make him goe in a ragged coate, and leaue nothing behinde him, but want and misery, would not one thinke this was but a coufening companion and a theeuish fellow? But so it stands with idlenesse. If that it keepe one company a while, and he will entertaine this ghueft into his heart, it will make a speedy riddance of all, set him bare in apparell, and base in account, and fill an house full of distresse and calamity, that was found full of wealth and prosperitie. And in truth, experience shewes this among vs daily, that if a man bee left well, of sufficient wealth to maintaine himselfe in good sort; let him but giue harbour to idlenesse, and all flies away, it goes to wracke, and by little and little like a moath it consumes away his great wealth, and makes him no better then a begger, before it hath done with him, vnlesse he shake it off betimes.

Pro. 14. 34.

And true it is that *Salomon* saith, *his pouertie comes like an armed man*. Idle persons bee pouerties prisoners. If they

haue no calling to settle themselves in, pouerty hath a calling to arrest them. And if they can take vp themselves in no lawfull businesse, pouertie comes with commission to take them vp; and will not be put backe, it comes armed, it will preuaile. So that, an idle man is a theefe to himselfe; he doth that to himselfe, that if another should doe it, all men would take heed of him for a notorious stealer. And besides,

Ephes. 4. 28

2. Thes. 3. 12

2. Thes. 3. 12. he condemneth such as walke inordinately, and bids them labour with their hands, and not be idle, that they may eate their owne bread; as if he had said, Hee that dooth nothing, hath right to nothing, hee hath no bread of his owne to eate. Hee putteth stollen meate into his mouth euery bir he eates. He cannot say, Lord giue me this day my daily bread, for it is none of his, because he neuer earned it. God will haue him do something, afore he haue any thing. God indeede allowes lawfull recreation, but he will haue it to fit vs for our calling, not to hinder vs from it. And why doe we account any man a theefe, but because hee takes that which he hath no right vnto? And why then is not an idle man

man a thiefe? for he takes his food and rayment, and other commodities, hauing neither title nor interest in them. They be Gods, and God hath made no such couenant, that he shal haue them without doing seruice to him: but when hee leaues his calling, he looseth his right and title, he liues of anothers goods, and shall answere for it as a thiefe.

A third thing, wherein one playes the theefe in his owne goods, is, by rash and hurtfull suretiship. For *Salomon* names idlenesse and suretiship, as two sins, that men make little account of: but God doth marke them, and esteemes them as foule faults. For this suretiship, howsoeuer men thinke it comes from a kind nature, and a louing disposition, that they would be willing to doe good to any, yet it is nothing so, it proceedes from an vnwise heart, and a great measure of foolishnesse. For true kindnesse beginnes at home: and loue (if it be true loue) will do most, where it owes most. But this is a foolish kindnesse, when one (vnder the shew of mercy to another) will vndoe himselfe, his wife and children. This is not meant, but that in some cases a man may and ought to be surety: and this is a duty to be performed; but with a good calling, and according to ones ability, that he breake not his owne backe with bearing another mans burden. Therefore in suretiship keepe these two rules. First, looke what kind of man he is, that you would pawne your credit for. A man must not doe this (hand ouer head) for every one that will aske, hut onely for such, as he is bound vnto, by some bond of dutie, either for Religion and Charity; or else for some knot of friendship or kindred: else, if one be so carelesse to be surety he cares not for whome, *Salomon* bids take his coate, pittie him not, let him feelee the smart of his foolish and sinfull rashnesse. Secondly, for whomsoeuer it be, goe not aboue your abilitie, promise not for so much as might hurt your family, and impaire your estate, if it must be taken from you. For he that is suretie, binds himselfe to pay, if the principall faile. And if he purpose not to doe it, or cannot performe it, this is a meere dissembling and plaine wrong to the creditor. And how can it be counted better then a lye, when he promieth to doe that, which hee nei-

Vnaduised
suretiship
is thefe.

Rules in
suretiship.

Prou 23.13

ther

ther can performe though he would, nor purposeth to performe though he could? If any one therefore haue offended this way, let him know and confesse, that it was his rashnes and folly, and then his best way is to repent and craue pardon of God, and beseech him to make a supply of his wants. But so long as he continues these speeches: Oh, I was deceived, I meant well, I did it of good will, he hath dealt ill with mee; so long (I say) as one layes the fault vpon another thus, and postes it from himselfe, so long he is farre from repentance, and as farre from comfort; the crosse and curse doe both remaine vpon him as yet. That is not the way, To lay it vpon another, and to say, it was long of his vnfaithfulness, and ill dealing with mee: nay it was long of your owne vnthankfulness, and ill dealing with your familie. It was long of your indiscretion, that you did not take aduice vpon the matter, craue assistance at Gods hand, and aske counsell of his Word, and of his seruants. If you had taken this course, which is the right course, you had been safe: but now that you are fallen, the best way is not to lie crying, and exclaiming against him, that was an occasion of your fall, but seeke how to rise vp againe, take the right physicke, and go to the right Physition. God is the Physition: and true repentance, and heartie prayer for helpe, is the right medicine: and if one vse these meanes, they shall find helpe, the hurt is cured. Thus much for wastefulnes: the next is niggardlines. A base, couetous, needy, and euill eie, when one cannot find in his heart to take his part of the things that God hath bestowed on him; but starue, pinch, and rob himselfe of the vse of that, which he hath in his owne keeping; This is as bad, as if he should doe the same to another: all is one to bring pouerty vpon another by wronging him, and to bring a needlesse need vpon himselfe by wronging himselfe. It is a most miserable and base thing for one to restraine himselfe of his lawfull libertie in meate, drinke, apparell, and honest recreation, where God hath not abridged him. This sinne the wise man sets forth, Eccles. 2. 26. Where hee speaks of two sorts of people. The one, which God loues, and to those he giues not only riches and abundance of all things, but al-

A miserable man is a cheefe to himselfe.

so the right and ioyfull vse of the same, that they shall be able with comfort to take their part of that, which God hath giuen them. But there is another kind of people, whom God hates. They shall haue paine to gather and heape wealth, which must bee bestowed vpon those which bee holy and good in Gods sight. God hath certaine enemies in the world vpon whom he purposeth to bee auenged in this life: and how will he plague them? This shall be their curle, hee will appoint them to be slaues and drudges, and to lay vp wealth in great store; but they shall want a liberall and a good vse, they shall carke and care, and struggle and strue for earth, a great deale more then Gods children can do for heauen: and when they haue been at all this labour, and spent themselues in this miserable toile, they shall see no good day, nor haue one houre of comfort, an other must enioy all.

Likewise in Eccles. 6. 1. Salomon speakes of the same sinne, he calleth it *an euill sicknesse, a plague of the soule and a pestilence of the conscience*. And yet it is very common among men; that hauing goods and wealth enough to serue the husband and wife, so as they might spend their daies cheerfully together, and to suffice the parents to reioyce with their children; and Gouvernours to liue quietly among and with their seruants, if they had a heart to take their part; but through the insatiablenes of their lusts, there are such feares, such cares, such wishing, such desiring, such wrestling; such wrangling with wife, and chafing with seruants, that it is a house of disquietnes and vexation, and in the middest of all outward meanes of comfort, they liue all without comfort. This is a sicke family, this house is infected with the plague of God, and that vpon the heart. This is a most miserable and grieuous disease. Therefore wee must all learne to beware of this basenes, which is ordinary with men of most abilitie. Of all in the parish, you shal haue them come seldomest to church vpon the Sabbath daies, no more then needes they must; but vpon the week day not at all. And if you aske them what is the reason, why you can finde no leisure to come to heare Gods Word, and to seeke the meanes of your saluation on the weeke dayes? Alas, wee haue such

such a deale of businesse, so much trouble, as that wee cannot dispatch it in any time, we must needes follow our calling, and see to our household: and thus commonly it is seene, that those which haue most liuing, haue most paines and vexation, all lyes vpon themselves, and al must come through their owne hands. They haue no seruants, or too few to helpe them, and they must needes looke to it. But, who puts them to all this trouble, who layes such a burden vpon them? Surely, this it is, that either they be so miserable, and straight handed, that they will not lay out any thing to hire helpe, or else if they doe entertaine a seruant, they punish him so miserably in his diet, and deale so deceitfully with him in his wages, or oppresse and overcharge him so cruelly with labour, as that he that hath had experience of them one yeere, will not bee perswaded to liue with them the second. And thus they punish themselves with their owne vnbeleefe, and wretched niggardlinesse, where God laid no outward necessity vpon them. This, men commonly call good husbandrie, and thrift, for a man to weare out and wattle himselfe with immoderate trauell, and to pinch and starue his household, by miserable sparing: but it is plaine theft before God, for one to spend himselfe, and pull a want vpon himselfe, when hee may liue in plenty. Gods markes bee found vpon him for a wicked man, and a cursed sinner, when he hath much, but can vse nothing: that hee which hath a very small portion, may liue more comfortably, sleepe more quietlie, pray more chearefully, and sing Psalmes with a greater ioy then hee that hath so much abundance, as nothing hurts him, but too much.

These therefore, that bee such miserable bond-slaves to lucre and couetousnes, as that they be as much at the command of gaine, both for their bodie and their sleepe, and every other thing, as the Saints of God be vnto Christ Iesus; Let them repent of their theeuery, and not to bragge of their honesty, and say, they will defie him that will call them theecs, for then they must defie God: for he will tell them they bee theecs, that will not thankfully vse his benefites, but defraud and starue themselves. It is vnnaturall in the bodie,

body, for one member to vsurpe the office of another: as the foot to do the work of the hand, or the hand to carry the body. For the body hath seuerall parts, and every one hath his proper vse that is fittest for it selfe: and so in the familie, the husband and wife haue both their special duties, and there is imployment also for seruants meet for them. And therefore their course is most absurde, and hurtfull euery way, that are so couetous and suspicious, as that they will haue all to go through their owne hands; as though nothing could be wel done, vnlesse it were of their owne doing. And by this immoderate toile, they so spend their strength, and spirits, that they distemper themselues, and disquiet and disorder all the household. This misdeeming of others and ouercharging of himselfe is a grieuous sinne: and vnlesse they repent for it, as they haue been troublesome heere, so God most fearefully will trouble them at the day of iudgement. Thus much for theft in a mans owne goods. Now for theft in anothers.

And first of that which is done with some colour of law, and semblable shew of equitie and right. Howsoeuer it bee more smoothly and cunningly conuained, yet it is as bad and damnable a sin, as the other that is done more openly. For in other matters, Art and skill makes a thing better: but this makes sin far worse. And therefore the diuell is the most abominable sinner of all, because he is the most subtrill and artificiall sinner of all. This kind of deceiuing vnder colour of law, and vnder shew of equall bargaining, to deale craftily, and against conscience, is horrible theft before God. And this is forbidden, 1. Thef. 4. 6. *That no man defraud or oppresse another: for God is an auenger of all such things.*

Theft in
other mens
goods by
colour of
law.

Fraudulent
theft.

The Apostle condemnes this circumventing and politike fetching ouer ones brother in vnequall matches. Yea, but some will say, May not I make the most of mine owne, and seeke my best aduantage? If he be hurt, it is not my fault, but his owne: he should haue had more wit. But this will not be a good answer to God, saith the Apostle: he will tell you, that you should haue had more loue, hee is auenger of all these things, and will plague those that will gripe and pinch their neighbours, farre otherwise than themselues would be dealt.

deale withall in the like causes, So James 5.4. bids such *bowle and weepe: for the crye of those labourers, (whose hire they had kept backe by fraud) is come into the eares of God.* Else they might haue said, What reason haue you to threaten vs thus, or they to crie against vs, or to hold themselves discontented, what wrong haue we done them? We require no more then our bargaine, and our couenant, we agreed for all that we aske, and what iniury is that? It may be so, saith the Apostle: but your agreement was deceitfull, you kept backe by fraud, you made a cousing and a crafty bargaine, you plaid vpon your neighbours simplicitie, and abused his plainnes, you saw more then he did, and knew the inconuenience better then he could, you wrapt him in by craft; you feared him by great words, that he durst not but yeeld; or you got him in by faire promises, hee looked to bee better vsed, and to haue some recompence in another thing, in lieu of the seruice you receiued from him. This catching men by fraude, and hunting them with nets, is a crying sinne, and will let God haue no rest, till hee take vengeance vpon those that vse it. And thus *Ahab* got *Naboths* Vineyard, Hee would faine haue it from him, and would not take it from him by plaine and open violence, for feare of the speech of people, and infamie in the world: but yet he was content to let *Iesabel* haue his ring, and she endites a very colourable and hypocriticall letter, to this effect, as if she had said; There is an ill report of a fowle fault done among you, that *Nabub* should bee a blasphemers of Gods Maiestie, and a wicked traytour against his Prince: but, for feare lest vpon vniust accusations he should be vniustly condemned, a iudiciall proceeding must bee taken; and lest any thing should bee done without aduice and good counsell, rashly and headily, a Fast must bee proclaimed, and the people must bee gathered together, and there with fasting and prayer the thing must be tried orderly, and in good forme of law. For good *Ahab* and *Iesabel* were loath to do any wrong, or to iudge one vpon a false surmise and rumor: therefore, that the truth might appeare, let the Elders of the citie search out the matter, and finde the truth in equall manner, let the

accusers

accusers come face to face, and let them (according as they say in conscience, they were bound) proceede to passe to sentence: And so they did, and there were men at hand to forswear themselves. And now, sith that all things were so plaine and euident, and matters went so cleere against him, alas, they were sorry: but they could not chuse but deale indifferently: and according to the law, *Naboth* must haue that punishment that his fowle fact had deserued, hee must forfeit his life and goods to the King. And thus *Ahab* got the vineyard. Heere (we see) was dawbing and painting with faire shewes, and goodly words; equitie, conscience, and religion pretended, and all to carry out shamefull murder and theste: but did this make their case any whit the better? Nay, this made it farre more abominable in Gods sight.

So amongst vs, cruell inclosers, that set themselves to yn-
people the land, and weaken the strength of the country, by
ioyning house to house, and land to land (indeed for houses,
they doe not so much delight in ioyning house to house, as
in pulling downe houses) but all the land they would (by
their good wil) get into their own hands. These Caterpillers
what say they? Goodly words and faire pretendes you shall
haue. O this will bee for the good of the Common-weale,
and of the inhabitants, this will preuent much strife and
contention, when things bee parted, and euery man knowes
his owne, and they lie not in common thus; and besides it
will nourish wood, and such like. And thus vnder pretense
of a common good, they bring to passe a common euill by
getting all to themselves, and sweeping out men from the
earth. These commonly bee great theues: but there is a
great Iudge that will proceed against them: his word hath
passed sentence already, and it shall not be long afore the
execution come vpon such as do grieuous harme vnder go-
lour of doing good.

The like may bee saide of those that hauing the goods of
men deceased committed to their trust by wil, deale vnfaith-
fully, and put them from the right owners into their owne
purse; this is plaine theste: and yet it goeth for currant asen
among

Against
enclosers.

Pro. 30. 14.
Theft in
buying and
selling.

among men, because it taketh some shew of warrant from the law of men, but Gods law will allow it no colour. So *Solomon* speakes of theft by buying and selling; *It is naught, it is naught, saith the buyer: but after he boasteth:* such as will depresse a thing about measure, and against their conscience and knowledge, if they be to buy: but if they be to sell, they will extoll and praise the same thing, farre beyond that they know and bee perswaded it is worth. These and such like practises are close & colourable, that mans law doth not take so much hold vpon, but Gods law doth forbid & cōdemne.

Theft without colour
of law.
1. Sam. 3. 16

Another, and the last kind of stealth is without all colour of law, when one will haue it, because he will, though he can alleadge no shadow of right or title to it. As, by violent and strong hand, to take away that belongs not to him. This was the sin of *Ophni* and *Phineas*, who violently robbed the people, in their sacrifices and offerings: and if the people said, I pray you let God be first serued, and let things be done according to the law; Nay, would they say, but if you will not giue it vs, we will take it whether you will or no. Heere they could pleade no manner of interest, and therefore it is said, The sin of the young men was great in the sight of God: so to steale by the high-way side, and to take away mens catrell, or any such like commodities. This is a knowne sin. And because such commonly, being convicted of the fact, haue nothing to say in defence of the sinne, they are soonest brought to repentance. Or if they do not so, then God will find them guiltie, and giue them their iust recompence, which he hath threatened against them, 1. Cor. 6. 10. Therefore this is heere passed ouer briefly.

Another kind of stealing, which is done without colour of right, is more priuy and close (the former was violent and open) and that is either by taking or retaining. By taking, when one laies theewith hands on that thing which his conscience telles him that he hath no right vnto, but it belongs altogether vnto another. Of this theft the Prophet speakes, *Zac. 5. That the curse of God like a flying booke comes vpon the house of the theefe. Zach. 5. 2, 3, 4. vers. I see a flying booke, the length thereof is 20. cubits, and breadth of it 10. Then said he*

unto

unto

unto me, This is the curse that goeth through the whole earth: for every one that stealeth shall be cut off, as well on this side, as on that. And in the fourth verse; I will bring it fourth, saith the Lord of hosts, and it shall enter into the house of the theeve, and of him that sweareth falsely by my name, and it shall remaine in the midst of his house, and it shall consume it, with the timber of it, and the stones of it. The Prophet shewes, that the curse of God followes such as steale, and be theeues; swiftly it flies after the, and God himselfe will bring it into their houses: and when it is there, it is like the most pestilent fretting leprosie, that was not only infectious to men, but would consume the houses, and enter into the timber and stones. So Gods curse doth not rest vpon the bodie and soule of theeues onely, and those that will steale, but it will bring all to nought, vnlesse they purge it away by true repentance. A man were as good put a coale of fire into the thatch of his house, or in the barne, as bring any stollen goods among his stuffe.

First he saith, the man that stealeth shall be cut off: he prouokes God to deale with his person first, and to cut him off, to kill his body and damne his owne soule. But some might say, Though I be dead and gone: yet I hope my familie, and my children after me, shall fare the better for it. No: they shall fare the worse for it. For Gods curse, that shall pursue them, is such a deuourer and consumer, that though there should be no man left, nor any liuing thing for it to worke vpon, yet it would not rest, but shew it selfe vpon the insensible things; as, the very timber and stones of the houses of such as prouoked God to lay it vpon them. As the Prophet Habacuck saith, *He conuerteth an euill conuersionnesse to his house*; Habac. 2. 5 and not to himselfe only.

Men thinke that when they can bring home those stollen goods, that this is a good thing, and shall doe them & theirs good: but indeede it is an ill couetousnesse, it brings a mischief vpon him and his house. So many things as a man gets by stealth from his neighbour, so many curses he gets to his soule, and so many plagues hee wraps and rowles together to come vpon his posteritie. Yet men haue excuses for this their stealing. As first, alas, what should you speake of

Excuses for
stealing.

this is a small thing; you should not make such ado about so little a matter. Is it a small thing? Then the more wretched and abject sinner you, that will corrupt your selfe, for so small a thing. He that will racke his conscience for a trifle, will neuer sticke to doe five times worse, for a matter of weight. If a man be not faithfull in a little, you may be sure he will neuer bee faithfull in much; he that will venture damnation for a matter of a pennie, he will doe tenne times more if it come to a pound. He that cares not to breake one Commandement for a peece of bread, let him haue hope of a greater bootie, and he will breake euery one. If one will doe the diuell such seruice for so simple and small wages, let the diuell mend his wages, and hee will certainly mend his worke. So that this excuse prooues a man to be more excusable. Oh, but I trust this is not to be blamed, he can spare it well enough, it will doe him no harme, and mee good: I hope this is no such matter. But first who made you a diuider of another mans goods? who gaue you authoritie to make any such partition? Hath not God giuen him that which is his, and you that which is yours? And you (not contented with Gods distribution) take that which belongs not to you. And where you say, hee can spare it, it will doe him no harme: Suppose one should goe to the Kings Exchequer and breake open his treasure, and take out, though it were euen a small summe, and say, Alas, I am a poore man, and this is not so much, the King is rich enough, hee may well spare twice so much, I trust he will not be much offended, though I haue ventured a little in my neede. But for al your need, and the Princes wealth, he that would do thus, were like to bee counted a foole, and bee hanged as a felon, the excuse would not serue the turne. But now God hath absolutely forbidden to take any mans goods, without any such exception as this, Vnlesse he can spare it. That is not the question, whether it will hurt him or not: it offends God, he hath forbidden it, and therefore you must not doe it.

And whereas you say, it will do you good, and helpe you, that is not true, it will hinder you rather, and bring a further curse.

curse on you then before. Yea, but what course would you haue a man take? The world hath forsaken me, I haue no friend to helpe me, what would you haue mee doe? What? euen any thing rather then this. Haue men forsaken you, and will you make God forsake you too? You can haue no help in the world: and will you therefore shut vp heauen also against your selfe? If one were helplesse and friendlesse here, and knew not which way to turne himselfe for reliefe and succour; yet if hee can turne to God, and crie to him, and haue hearing and comfort from him, his case is good, and he is sure to be well provided for. But now when one is quite out of hope among men, and destitute of all outward comfort, then to make God his vtter foe, and fill himselfe also with inward euils and griefes, this is not to lessen the crosse, but to increase the curse, and to bring a greater weight of miserie on his owne head.

Therefore, aboue all, then a man had most neede to keepe peace and league with God, when the world hath cast him off: and if God doe chastice him with want, it were a farre better course to repent, and intreate God to helpe him, and turne away his heauie hand, then to adde more to his sinne, and to cause God to adde more strokes and corrections to those that he hath already laid vpon him. So that whether the thing be little or great, what euer a mans estate bee, or whosoeuer he be whom he wrongs, hee must alwaies take heede of this priuie stealth, of this close conuaying another mans goods to himselfe. Now as it is a fault this way to wrong any: so especially if the person to whom the wrong bee done, bee more neerely ioyned and tyed in any bonds to vs, or wee to them: contrarie to the dealing of a number, that indeede will let their neighbours goods alone for some outward respect, they will not steale from them; but for their Parents or Masters, there you must giue them leaue, they hope they may borrow law a little, and bee something bolder with their goods, then with anothers. But do they not know what the holy Ghost saith in the Proverbs? *He that robbeth his father and mother, and saith it is no sinne, is a companion of a destroyer.* For this is so farre from
X 2 lessening

lessening the fault, that in truth before God it makes it farre more hainous and abominable. For, as he that kills his father or master, doth commit a farre greater sinne, then if he were a stranger or further off; so here likewise he that robs his father or his master, is in an higher degree a sinner, then if it were a person nothing so neere vnto him, to whom hee did not owe so much dutie.

Therefore as one must labour, not to let his hands haue libertie to take any thing that belongs to any man, be he neuer so farre distant from him: so especially he must restraints them from that which belongs to his father or master, or some such, to whom he was bound with a more strong and neere bond, then to other men. For this is a more wicked stealth, that is done against a friend, then that against a stranger. And thus much for stealth by taking.

Theft by
retaining.

Now another kinde of theeuerie followes, nothing inferior to this; by vnlawfull retaining and keeping in ones hand, that which is none of his: whether it bee by withholding of things sold, or lent to vs, or of wages or things due any way to another. For though a man keepe himselfe vspotted in this respect, that no man can charge him to haue taken away one penny from his neighbour, either privately or violently; yet if he (going by the way side) find any thing that he knowes not whose it is, then he takes it vp, and after heares who is the right owner of it, and doth not restore the goods to the owner: all his former good dealing in other things, will not excuse him from the imputation of theft, so long as in this sort hee keepes his neighbours goods from him. For God hath commanded to bring backe the thing that goes astray, and to make restitution of that which was lost, otherwise his offering could not bee accepted. For indeed his conscience will accuse him, and the very law of nature will condemne him: Because there is no man so ignorant, but if he had lost his owne purse, or any thing by the way side, or otherwise, he would thinke it right and equall, that hee who found it, should bring it to him againe, if hee knew him to be the owner of it; and would say, hee had not done the dutie of a neighbour, if hee should keepe it backe from

Exod. 23. 4.
Leuit. 6. 3.
and 4.

Hebr. 13. 5.

The inward duty, is contentednesse in our owne estate, with that portion whatsoeuer God hath allotted vnto vs. To like so wel of Gods diuision, as that we beleue in our hearts that the measure is best and most profitable for vs, that God our most mercifull Father hath appointed for vs. This quietnesse with that part that fallies to his share, is the dutie commanded to euery man, and is the inward keeping of this Commandement. This is commanded, Hebr. 13. 5. *Let your conversation be without conuotousnesse, and be content with those things which you haue.* This is the Commandement. Why, might some men say, I am not couetous. That, you may soone trie euen by this, whether you be content with those things that you haue. Certainly so farre as a man is void of couetousnesse, so far he is well content with his estate: and hee that doth not thinke his owne enough for himselfe, it is sure he is couetous after another mans. Yea, but how is it possible that one can bee contented in my case? I haue so many wants, and can see no meanes to supply them: how would you haue mee content now, not hauing sufficient maintenance, nor knowing how to get it? He that is a Christian hath enough to maintaine him, for he hath the promise of God, that *hee will not leaue him, nor forsake him*: and is Gods promise nothing? Is not his Word sufficient assurance of all things needfull? If God bid vs be content, and hath given vs cause to bee content, why should wee not bee content? Is not his truth a pawne good enough? What is to be beleueed, and whereupon may wee depend, if not vpon the Word and promise of God? For mans life consisteth not in the greatnes of his portion, or the abundance of his wealth; but in the blessing of God, which will make a little go farre; and doe more good then a great deale without it. And hee that hath this, whatsoeuer outward wants he seemeth to be in, he is well. Indeed if the promise were, your wealth shall not faile, and friends shall not forsake you, this were no great cause of comfort: heere a man could not but feare; when his safetie consisted in the constancie of such vnconstant things. But if God hath promised to be with vs, why should wee feare, what any creature can doe against vs? So

Paul

Paul speaks of himselfe, that he had learned in all things to be content. This is a point of great learning, and he is a good scholler in Christs schoole, that hath gone so farre, as that he can like wel of Gods doings whatsoeuer. This is a thing that only Gods spirit can teach one, to be so well satisfied with his owne, as that hee doth neither enuy that another hath more, nor repine and grudge that himselfe hath lesse. But if this be such a point of learning, how should we come to it? That *Paul* shewes, 1. Tim. 6. *Godlines is great gaine*, because it maketh a man contented with that he hath. So farre as any man is godly, so farre is he content with his outward estate: though he haue but a little, hee is not much troubled; for he knowes Gods hand is not shortened: and if hee had nothing, hee would not be out of heart, and dismayed, because hee perswades himselfe, Gods blessing can sustaine him as well without meanes, as with meanes. And this was that, which made *Paul* so quiet and settled in all distresses. For, before godlinesse had calmed his heart, hee was as restless as the sea, and troubled all the Church with his raging, and fiercenesse. But so soone as he grew godly, all the storme ceased, none more quiet and contented than he. If they imprisoned him, if they whipt him, if they stoned him, hee could quietly endure it. Hunger, cold, nakednesse, what euer came, hee was well prepared to vndergoe it. Hee knew all came from God, and for his good: and therefore he neuer fretted nor fainted for the matter, but possessed his soule in patience, and knew how to beare all things quietly. Therefore whosoever would bee patient, let him labour to get godlinesse into his heart. Many there bee that bee willing, and will take paines enough to store their purses, and their grounds, and their houses: but few there bee, that will take paines (where it were most behouefull) to store their hearts with godlines, which would bring contentednes, and sufficiencie also. For we haue the promise of God, that if we seeke the kingdome of God, we shall haue all other things cast vpon vs as a vantage and ouerplus. And the cause, why God hath restrained vs from outward things, is not for that hee wanteth loue, and cannot find in his breast to bestow them: but

Phil. 4. 11.

1. Tim. 6. 6.

Mat. 6. 33.

because they would bee ill for vs; and wee could not beare them. He would haue vs to be good within, before wee seeke goods without, and know how to vse riches, afore we haue them to abuse. Therefore, as wee would not bee counted theenes and breakers of this Commandement, so let vs bee content to liue at Gods finding, and to rest vpon him, so good a God, that though we haue but a little, yet he hath enough; and though he giue vs nothing before-hand, yet he loues vs before-hand, and will giue vs comfort in all distresses, and those outward things also so farre as we haue need, and can digest them. Thus much for the inward obedience: now the outward followes. And it consists in the right vse of our owne, and righteous dealing towards others.

The right vse of our owne is scene in frugality and liberality. Frugality stands in getting and keeping: Our getting must bee by some faithfull labour in an honest calling, and by honest dealing in the calling: as Ephes. 4. 28. *Let him that stole, steal no more, but labour with his hands in that thing that is good.* To the euery which is a breach of this Commandement, and idlenesse, which is a kind of theft, he opposeth labour, as keeping of this Commandement. But then he shewes what kind of labour it must be, namely in the thing that is good, in some lawfull and Christian calling. For many labour all day and all night: but that is in carding and dicing, and gaming, and vnchristianesse; which will neither make them haue a heart to doe good, nor ability to doe good; but brings a curse vpon heart and estate. One is wicked, and the other commonly weake. As it is to be scene in stage-players, and such like, that draw the people away to vanities, which take paines indeed: but it is no profitable paines, and therefore yeelds no profit, either to their soule or body; but brings them a hard heart, and a wicked hand, and a miserable estate, that shall men they are the most prophane and lewde. Therefore as a man must not bee idle (for an idle man cannot bee an honest man) so this must alwaies bee provided, that the labour is an honest and lawfull thing: else one may toyle, and spend his bodie in trauaile, and bee neuer a while the honestest man, if hee serue not God; but serue his lust and filthie

filthie flesh: *Eson* could take paines, and that eagerly, till he was almost dead with labour, but it was in hunting, in following his vaine sport; in this he would spend himselfe. For he saith, I am almost dead; and he was so faine, that he would sell his birth-right for a mess of pottage to refresh him. All this while he was no better than an idle person, because hee was ill occupied; and this was to him (as he vsed it) a cursed labour. For, God would haue one labour in such a calling as should humble his flesh, pull downe and tame his pride, and bring some increase vnto his outward estate, so that hee may haue a mercifull affection, and also ability to shew mercie. This God hath appointed, and these will bee the effects of godly labour. But other wearing ones selfe in slavery to his lustes, and seruing sinne, humbles him not a whit, nay it makes him more proud, more surly, and more vnsoeable, so as he neither knowes God nor himselfe. It doth not prepare him to die, but it makes him forget his latter end, neuer thinking of death till death deuoure him: It makes not the heart pitifull and mercifull; but it hardens the heart, and infects it with crueltie. And such a one is not made by his labour able and willing to giue more, but vnable and vnwilling to giue any thing at all. So that euery man must labour, no man hath any warrant or priuiledge to bee idle, for that makes him guiltie of the finnes and iudgements of the *Sodomites*. And furthermore, euery man must looke that his vocation be honest and lawfull, or else hee shall doe himselfe more harme then good by his labour.

The effects
of godly
labour.

Ezech. 16.

4-9

The second poine of frugalitie is, in keeping that prudently and discretely, which was honestly gotten. For if labour is getting be not ioyned with wisdom in preserving and saving, that is no good thrift. Neither must this bee a niggardly and miserable sparing, but an orderly and wise disposing and husbanding of that which God hath put into our hands, that we may be better able to do good, and to relieue others. In this many faile: and by failing in it, are faultie in a good deue as necessary as the former: they labour indeed, and that with great diligence, and carefulnesse, till they haue gotten something; but then they let it go as fast, either

either by drinking or gaming; or else by good cheere or dainty fare above their ability; and by this immoderate and vndiscreet lauishnes, they vndoe whatsoeuer they did before by following their calling, and keeping themselves alwaies in want and penury: whereas if they would bee carefull to keepe thriftily that they be painfull to get, they might liue of their labours comfortably and ioyfully, and besides might be much beneficiall to others that stand in need, and haue wherewithall to open their hand liberally in workes of mercy. So Prou. 21. 20. *In the house of a wise man is a pleasant treasure and oyle, but a foole deuoureth it.* A wise man, that is, a godly man doth not only seek, and bring into his house, but will also keep in his house, a pleasant treasure, delightfull riches, such as being gotten without any staine of iniustice, he hath ioy and comfort and a blessing in the vse of them; and hee hath not for necessity only, but also for delight, euen oyle and things for refreshing and recreation. But a foole, that is, a wicked and vngodly man, he deuoures all: whatsoeuer it be, left him by his parents, giuen him by his friends, or gotten by his labour, all goes one way, all is deuoured, all is spent idly and without any discretion. For he serues such a chargeable master, as will leaue him nothing at the yeeres end. Other masters vse to giue their seruants wages for their worke: but the diuell and lust, whom wicked men serue, be both costly and hard masters, they will take all; and so long as there remains any thing to be had, they cease not calling for it: but all this hard and chargeable paines shall be rewarded with nothing, but want and necessity at the last. So that, a good man must bee as well a keeper as a gainer, hee must know how to bring in lawfully, and how to lay out discretely, and to dispose things in that good order, that he do not bring himselfe into vnnecessary wants and troubles, but that he may haue both to comfort himselfe, and also to refresh others. Thus much for thriftinesse.

Liberality.

The other thing required in the right vse of ones owne goods, is liberality; without which there is no true obedience to this Commandment. Now this liberality must spread it selfe into two branches; towards ones selfe, and towards others.

thers. A liberall man must bee liberall to himselfe: for all goodnesse begins at home, and shewes it selfe first, where it was first bred. And so Eccles. 5. 17. *It is good, saith he, to eate and drinke, and take pleasure in ones labour: and this, saith he, is the gift of God.* To haue meate and drinke, and apparell, is a thing common to reprobates: but to haue these things, and the right vse of them also in ioy and comfort, and thankfulness, this is a speciall fauour to Gods people, and peculiar vnto them.

Therefore it is our duty to take part of those things, that God hath giuen vs, and with a thankfull and chearefull heart to enioy his kindnes, and not to make our case worse then we need. As the foolish *Israelites* did, when God in goodnesse had provided sufficient food for them, that they might haue had enough, and gone to bed cheerefully after a competent supper; yet, they were so fearefull and doubtfull, lest they should haue had nothing for the morrow, that they pinched themselues of Gods allowance, and would needs reserue something vntill the morning. But what became of it? did not God send wormes amongst it, so that it stanke and was good for nothing? And so it is still: the equity of this is perpetuall vnto the end of the world. He which wil be more sparing than God would haue him, and niggardly when God hath laid no necessity vpon him, the curse of God will fall vpon the goods thus saued, that it is all one as if they had bin spent. For they shall corrupt and vanish away to nothing. And indeed, if one do not first shew mercy to himselfe, how is it possible he should shew mercy to another? He that will sterue and pine himselfe, when hee needs not, no man will trust him to seed and releue his neighbour when he needs. This is most certaine, that he which will be cruel to his owne flesh, can neuer haue any true pity to another.

Therefore, first a man must haue an open hand to minister vnto his owne necessitie, and to helpe himselfe, and see that himselfe be the better for his owne goodnes and liberalitie. And yet neither is that sufficient. A man must not spend all his kindnes within doores, and keepe so spare a fire that can warme no body but himselfe: but after he must stretch out his hand

Exod 16. 20

hand to bee bountifull to others, whose want requires his helpe, and whose penury calles for something of his abundance. So 1. Tim. 6. 17. *Charge those that bee rich in this world, that they be not high minded, &c. That they do good, and be rich in good works, and ready to distribute and communicate, laying up in store for themselves a good foundation against the time to come, that they may obtaine eternall life.* Hee would haue rich men not to trust in riches, but in God: for riches be vncertaine. And what greater folly can there be, then for a man to put his confidence in that, which must away, he knowes not how soone? God will call for him, and he must leaue his riches behind him, and come naked before the iudgment seat of God. But if they would know how to vse riches, let it not be in putting trust in them, nor in looking big, and proud, and sowe, for this will make them hateful to God and man; but let them be mercifull, let them doe good and distribute, and this will be a sure foundation for themselves: by so doing they shall get loue both of God and man: no better a treasure against the euill day, then that which hath been laid vp in the workes of mercy. So in Prouerb. 11. 17. *He that is mercifull, rewardeth his owne soule.* This is the benefit of mercie, that one doth two good things at one time, he stops two gaps with one bush, he both helps and comforts the distressed, which is his owne flesh; and more then that, he furthers his owne reckoning against the time of account. For, when God shall come to take a view, and search how euery man hath ordered the goods committed to his hand (as certainly he will one day) let the foolish men promise to themselves what libertie they will, and flatter themselves, that all is their owne, and euery one may doe with his owne what he will; yet they shall find it is Gods, and to bee vsed and disposed according to his will. And when such an enquire comes, this will bring most vnspeakeable comfort to a mans soule, when vpon his death-bed, and when hee is now to leaue his wealth, hee can with a good conscience repeate to God, how he vsed his wealth, and can hold vp his head before God, and say: Lord, thine it was, and I did know it, I was but a steward, and therefore I disposed of it, according to

to my Masters will. I spent it not in seruing my lusts and desires, but in thy seruice, and to thy glorie. I was more willing; and readie to lay out much in thy seruice, and the relieuing the poore members of Christ, then any thing in setting vp my flesh, and pleasing the vaine and foolish affections thereof. When one can thus speake to God, and make such a reckoning, he shall then well perceiue and feele, to the exceeding ioy of his heart, what reward he gets to himselfe, that giues almes freely, and shewes mercie liberally, to others that stand in need.

And the Apostle *Paul* saith, That *he that soweth plentifully, shall reape plentifully*; comparing liberalitie in works of mercie to sowing. And so it is indeede, and shall yeeld a better and more plentiful croppe, by how much the seede it selfe, and the ground on which it is sowed, is better then any other. So *Psalm 37. 26. The righteous is mercifull and lendeth, and his seede enioyeth the blessing*: meeting with an obiection, that seemes to arise, Indeeede I would faine be mercifull, and doe good, I know it is a good thing; but alas I haue a charge, I must prouide for my children; the father must lay vp for the children; and he is worse then an infidell, that prouides not something for his familie. But God here teacheth him, how he may prouide and store something for his posteritie, and therefore he bids them bee mercifull. For hee can neuer bequeath a better portion, and a richer legacie to his seed, then when he doth many works of mercy, euen for their sake. For God promiseth they shall enioy y^e blessing of his goodnesse. He saith not, they shall be rich, and haue the world at will; (For a man may liue in as much ease and wealth, and pleasure, as the rich Epicure did, and yet goe to hell when hee dieth); but they shall haue the blessing: which imports thus much, they shall haue Gods fauour to bring them to heauen. He will blesse their soule and conscience, and they shall haue beside so much wealth as may stand with his blessing. Not so much, as to make them proud and idle, for that were the way to make them cursed; but so much, as shall suffice to make them thankfull to GOD, and profitable in the Church. And this blessing they shall haue, nor as a gheest to
salute

salute them, and away: but as an inheritance, that shall abide with them, and helpe them for ever. Thus much for the vse of ones owne.

Iustice.

Now followes the next point, in the right carriage of our selues towards our neighbours, and that is called Iustice: which consisteth in two things, in getting, and restoring. Iustice in getting, is when one gets by lawfull meanes, in a lawfull calling. Not by gaming and such meanes, without any sufficient consideration and exchange. For this is theft, these be vniust meanes that bring a curse with the vnlawfull gaine, as hath been shewed before: and such a man makes himselfe excommunicate in the hearts of Gods people, and brings hardnesse of heart vpon himselfe, and much mischief beside. But if the calling wherein a man exerciseth himself, be warranted and sanctified of God to this vse: then care must be had, and that as much, that the meanes which one vseth in his calling be agreeable thereunto. If it bee by dissembling, and lying, by false waights, or false measures, by false commending, or discommending aboue measure, or by any such like vnconscionable way, this is iniustice, and a breach of the Commandment. Therefore let the calling be good, and the meanes good, and then a man may with a good conscience take the blessing. And this is iustice in getting: now for restoring.

This must also be obserued, that if any haue in former time been craftie and deceitfull, and dealt iniuriously with his neighbour; though happily it be hidden from men, and the world cannot lay it to his charge, yet his own heart knowes it, and his owne conscience will not passe it ouer so, but hee must heare of it. If (I say) ones soule tell him that hee hath thus wrongfully intreated his neighbour, if he will be counted a iust man, and haue the former offence blotted out, and the mouth and clamour of his conscience stopt from those fierce and bitter accusations, whereby it vexeth and disquieth vnrepentant sinners, he must see that hee make restitution; let the seruant goe to the master, and the goods returne to the owner, who hath the right title vnto them. This is commanded, Leuit. 6. 2. &c. *If any sinne and commit a trespass*

asse against the Lord, and denie vnto his neighbour, that which was taken him to trust; &c: Hee shall both restore it in the whole summe, and adde the fifth part more thereunto. Where the holy Ghost appointeth, that if any man haue been any way iniurious to his neighbor, either by denying that which was lent him; or hauing found a thing lost and knowing the owner, hath detained it, or by any other such like dealing: if euer he will haue God heare his prayer, and receiue his sacrifice; before his offering, hee must make recompence of the principall, and adde thereunto the fifth part, &c.

But it will be objected, that he is gone, I cannot tell where to haue him. But doe you know none of his kindred? Hath he neither sonne nor nephew, nor brother? Is there none neere vnto him, that you know? Not one. Yet it must be restored, it is none of yours, you of necessitie must part with it, if you will haue the sinne pardoned. Therefore you must giue it to the Lord, the Church must haue it: Numbers 5.8. So that this is the law of restitution; He that hath gotten any thing vnlawfully, must not onely say, Indeepe I haue done amisse, I crie God mercie for that is past, and I will doe so no more: but for this I hope, God will pardon me, I purpose now to leaue off doing wrong to any. No, this is not euough, a man must reconcile himselfe to God, before he can reconcile his conscience to himselfe. God will not be pleased with such a weake amendment. Wee cannot bee assured of pardon for that which is past, nor perseuerance in a better course, vnlesse there be true repentance: and true repentance neuer goes before, but willingnesse to make restitution followeth presently after. Therefore let a man deale more soundly in such cases, that pertaine to the peace of his conscience. This hollow heartednesse, and hypocrisie, in such matters will bring him no peace. Therefore let not a man hearken to the diuell, and his owne flesh, for his hurt; but restore that which he hath defrauded any man of by ill means. If not, let him know for a suretie, whosoeuer he be, that there is no thriving by such dealing. Sinne is a poyson infecting both the soule, bodie and estate: and vnlesse it bee purged out in time, will bring all to ruine.

But

But yet some obiections seeme to arise; first, the thing is of some price, and the person wronged is wicked, and would be willing to take the aduantage, and follow the occasion to put me to death. Therefore here danger seemes to restraine him, and hee thinkes it better to liue in safetie, then to make restitution with perill of his life. But though the case shall fall out thus, yet the law of restitution admits no such exception; One must restore: yet wisdom must bee vsed in this case, that both the partie offended may be satisfied, and the partie offending may be in safetie.

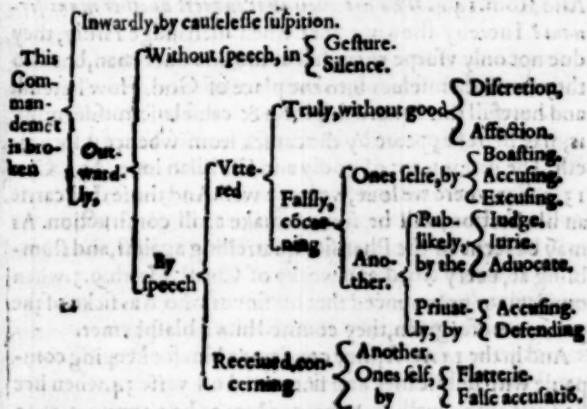
Therefore some other third person of wisdom and grauitie, a man of good account for religion and honestie, must be chosen, to whom this secret may be without perill reuealed, and by whose meanes the wrong done, may be fully answered. And hee must restore it in the behalfe of the other, concealing his name and particular fault: as, thus hee may speake; There is a man, that in time of his ignorance hath wronged and endamaged you: and now that God hath touched his heart with true repentance, hee is willing to satisfie you to the full, and therefore hath by me sent you so much, as will fully recompence your losse: yet he desires to conceale his name, because of perill that might ensue. By some such wise and godly course, amends may bee fullie made, to the partie that sustaineth the wrong, and he that did the wrong be nothing at all endangered.

But there comes yet a further doubt; I am not able to restore, I haue not wherewithall. Then where nothing is to be had, it is a common prouerbe, the Prince must lose his right. But yet so, that a man must plainly and fully confesse his fault. If there be no abilitie for restitution; yet hee must not neglect confession. And this further he must covenant with himselfe, that if euer it please God to giue him abilitie, hee will be answerable to the full, to all such wrongs; and then as we are in affection, so God will account vs indeed. If one can say in truth of heart, O Lord, I confesse my fault to thee, and haue confessed it to the person, whom I haue offended, and though I be not able to recompence him, yet I resolve with my selfe, and make a couenant with mine owne conscience,

science, that if ouer I haue it, I will pay him; and if I had it now, I would deferre no longer, he should haue it now. In the meane time I will not cease to supply that by my prayers, which by reason of pouertie is wanting in my paiement; that mine humble sute to God, for him, may as much profit him, as my sinne against God, and against him, hath endamaged him. Thus if a man doe, God will accept him and fully acquite him, and esteeme of his vsfained purpose, and humble acknowledgement; as of a sufficient recompence; and will himselte vndertake the debt, so as the partie shall sustaine no wrong. And so much for the eighth Commandement, *Thou shalt not steale.*

The ninth Commandement.

Thou shalt not beare false witnesse against thy neighbour.



HE former Commandement concerning our owne and our neighbours goods: this requi-
reth, that we hurt not our neighbours nor our
owne good name, but (as occasion shall be gi-
uen) maintaine and increase it.

The inward breach of this Commandement, consisteth in

Y

the

the vngrounded suspicion, which groweth commonly to the vniust iudging and condemning of our neighbours, contrary to the expresse commandement of our Sauour, *Math. 7.1. Iudge not, and you shall not be iudged. For with what iudgement you iudge, yee shall be iudged: and with what measure you mete, it shall be measured to you againe.* As if hee should haue said: If you would haue your owne infirmities pitied, and your words and deedes construed in the best sense, then shew the like kindnesse vnto others: Take nothing in the worst part, let not the dislike of your neighbours arise from any want of true loue in you, but onely from euident tokens of wickednesse in them. For this is most righteous, and ordinarily commeth to passe, that none are more hardly censured, then they that are the bitterest and eagerest censurers. And none finde lesse mercie from God and men, then they who haue bin the most vnmerciful iudgers of their brethren. Also, *Rom. 14.4. Who art thou that iudget another mans seruant?* Thereby shewing, that when men iudge rashly, they doe not only vsurpe vnlawfull authoritie ouer man, but also they thrust themselues into the place of God. How hatefull and hurtfull this inward suspicion & causelesse misdeeming is, may better appeare by the causes from whence it springeth. The first, is want of godly and Christian loue. As *1. Cor. 13.7.* For where we loue, we hope well. And those that carie an ill affection, will be sure to make an ill construction. As may be seene in the Pharisees quarrelling against, and stumbling at, every word and worke of Christ, *Math. 9.3.* when our Sauour pronounced that his sinnes who was sicke of the palsie were forgiven, they counted him a blasphemers.

And in the 11. verse, they condemne him for keeping companie with publicanes and sinners. And verse 34. when hee had cast out a diuell, they charged him to be a coniurer, euen confederated with the chiefe of the diuels. Whereas if these and such like workes had beene done by their owne children or friends, they would haue made those things, matters of great commendation in them whome they loued, which they condemne as hainous crimes in him whom they hated.

Causes of
rash suspi-
tion.
1. Want of
loue.

The next cause, is want of wisdom and good discretion. As Acts 28.4. The rude Barbarians, seeing the Viper to hang on Pauls hand, iudged him presently thereupon to be a murderer. Which fault also others of good note haue fallen into. As Eli seeing Hanneb long in prayer, and hearing no voyce vttered, charged her with drunkenesse. And Iobs friends, beholding his extraordinarie afflictions, conclude that he was an extraordinarie sinner.

1. Want of wisdom.

1. Sam. 1. 14.

The third cause heretof, is an ill conscience and guiltinesse in the iudgers themselves. As Saul was alwaies suspicious of David, as though he had sought his life, because hee had deserued euill at his hands. And, hauing dealt cruelly and craftily with him, suspected the like measure from him.

3. An ill conscience.

So those that haue polluted their owne soules and bodies with most filthie facts, and are most vncleane and wicked persons themselves, will soonest misdeeme the chastitie of others. And none are more suspicious of other mens truth and fidelitie, then they, who haue been the greatest deceiuers and defrauders of others. Another cause of this, is hypocrisie. When one neuer examineth his owne life, then he is most readie to prie into another mans conscience: and he that for the most part spares himselfe, will lay the heauiest load vpon another. Thus the Scribes and Pharisees were dissembling hypocrites, and neuer medled with their owne hearts, to condemne any sinne there: And therefore Christ and his Disciples could haue no peace by them, but they were continually suspecting and readie to censure hardly without any cause. For if they would haue bestowed more time in diligent examination of their owne soules, they would haue found so much businesse there, as other men might haue liued quietly enough by them. So Saint James

4. Hypocrisie.

1. James 3. 17.

mens dealings, which belong not to them, but would rather reforme the things which be amisse in themselves. So, on the other side, obserue an hypocrite, that cares for nothing, but to make a shew before men; that neuer labours to approue his heart to God, nor strives against his owne secret sinnes; you shall haue him so nimble and so quicke in sifting of other men, that hee can see a fault where none is in them, because he cannot see a fault where it is in himselfe. They think that the reason, why they can so quickly condemne other men, is, because they are more holie then they, and therefore take a priuiledge to themselves, to giue what verdit they think good on euery mans actions. But *S. James* sheweth the true cause indeed, which makes their hearts so ready to conceiue amisse, and to thinke wrongfully of another: to wit, because they had not as yet learned to think aright of themselves. For hypocrisie alwaies breedes rash iudging and vnchristian suspicion.

Effects of
iudging
rashly.

Thus we see what be the causes of this euill iudging, namely, at the least, foolishnesse and vncharitablenesse; or else an euill conscience and deep hypocrisie. And from one of these euill causes, these rash surmises and euill suspicions doe alwaies spring. Now the effects are euen as bad. For if the heart be thus infected, it makes one apt and readie to speake and doe euill. If one allow himselfe to thinke euill, he cannot withhold his tongue from vttering it, nor his hands from practising it, if occasion serue. For, whatsoeuer is within the thought, that will shew it selfe openly, it will bewray it selfe in the mouth, in the hand, and in all the actions. As appeareth in *Daniels* enemies, who hauing conceived an ill opinion of him, that he kept them from honour, did nothing else but practise and lay diuelish plots, till they had drawne him within the compasse of law, and brought him into danger of death. At this malice arose from hence, that they falsely suspected *Daniel* to forsake them of honour, and to haue kept them from that high place, that they thought themselves as worthie of, and euery way as fit for, as he.

172.

The vse of all this is, that if wee would not be found culpable of the breach of this commandement, & transgression against

against the name and fame of our brethren, then must we not
 giue our selues allowance to conceiue any ill opinion of
 them, without a sufficient warrant and due ground for the
 same. For, though the thing be so indeed, yet it is a sinne in vs
 so to conceiue of it, vnlesse there be sufficient euidence and
 reason, to lead vs thereunto. For, what though it be so? yet
 in matters of our neighbours credit, wee must not take such
 light coniectures, as a sufficient cause to moue a suspicion:
 we must do as we would bee done by. And therefore as we
 would not be condemned of others, vpon every shew of e-
 uill and slight occasion: so let every man looke to himselfe,
 that he build not an ill conceit against his neighbour vpon a
 false foundation. Neuer thinke ill of any till he hath deser-
 ued it, and giuen sufficient cause thereof. But yet this must be
 knowne by the way, that though loue will not allow suspi-
 cion, yet it doth not thrust out discretion. It iudgeth not
 rashly, but it iudgeth iustly. It is not so sharpe sighted, as to
 see a mote where none is; nor so purblind, but it can dis-
 cerne a beame where it is. Therefore rashnesse must be con-
 demned and auoided: but there is an holy wisdom to bee
 vsed; as not to misdeeme without sufficient warrant: so when
 there is euident prooffe, and plaine appearance of a sinne, to
 take notice of it. Which must bee obserued against many
 men, that by this doctrine (and indeede wresting it, as euill
 men doe all Scripture) take occasion to thrust admonition
 out of the doores, and thinke all men should bee blind, be-
 cause God will haue all men charitable. For so, when they
 haue broken forth openly into grosse wickednesse, and all
 their life shewes them to be profane, vngodly, couetous and
 deceitfull, and without the feare of God: come now and
 charge them that certainly they bee wicked persons, and
 haue no true faith nor repentance, presently you shall haue
 this first defence: Oh, God knowes mine heart, you must
 not iudge, you must not search into a mans heart. But a
 Christian must iudge wisely, though not rashly. Hee may
 iudge by the fruit, though not by the sap. If ones wickednes
 be hidden, then God would not haue men censure. But if it
 breake forth, he would haue men to take heed, and reprove
 also.

To giue
 due re-
 prooffe is
 no breach
 of charitie.

also. As for example, if one see a man that delights in ill company, is neuer well, and as he would be, but when he is amongst drunkards and swearers, blasphemers and such like: one may iustly and vpon good ground, without any sin, suspect such a one to be a sinfull person, and say: Surely, this man walketh in a bad course. Such as his mates are, such is he. For, surely good men would be glad of the society of good men, and lambs will reioyce to be with lambs. But now he, that doth take al his pleasure to be among vngodly persons, hath pronounced this sentence against himselfe, Like company, like companion. So if one heare any vomite out filthie and vnchast speeches, hauing his mouth full of lewde and vncleane words, this is an infallible note and sure brand of a filthie and impure person. For, *out of the abundance of the*

Math. 12. *heart, the mouth speaks.* Looke what ware comes into the shop, such is surely kept in the warehouse: and he that thinks thus of such a person doth him no wrong at all.

So, others boast that they haue a good faith and a good hope: they hope to be saued as well as the best; if one will beleue them: and if you will not credit them, they take it as a great iniury done to them. But what reason can they giue of their hope? what sound cause can they alledge why they should be saued, rather then *Judas*, and not go to hell as well as *Caine*? Surely, they can yeeld no reason of their faith, they be not learned, but (they say) they haue a good heart and a good hope, that God will saue them. Nay, they neither haue a good heart, nor good hope. For, a good hope is alwaies vpheld by good reasons; and a strong faith, by strong grounds out of Gods Word. Else a man may talke of hope, of faith, and a good heart, and bee yet farre from all. Vnlesse he shew vpon what ground hee builds his hope, it is but presumption. When sinne and death shall assault him, his strength and hope shall faile him, and all comfort will forsake him. So for the Sacrament, it is a common custome of men, a day or two before they come to the Communion, to wrap vp many reckonings and soule matters among themselves, and to rake vp the coales of their malice vnder the ashes, so closely, as that one would hope there were

were no sparke left to kindle contention againe. But a day or two after, they bee as full of craft, brawling, and deceitfulness as euer before. Then one may boldly say, you haue polluted the holy Sacrament; you haue defiled the table of the Lord; you came to it without faith or repentance. Oh, say they, but you must not iudge. Yes, now the case is so cleare that a man may iudge. For certainly if one come with repentance to the Sacrament, hee shall go with repentance and amendment from the Sacrament: and if one come a good man thither, hee shall goe better thence. For God will alwaies keepe his promise: and if one come, as hee commaunds, hee shall find such helpe and grace against his sinne, as that he shall not easily fall into his old course, nor returne to his former filthie vomit. If he had fed of the holy and pure bread of life, *Iesus Christ*, with an heart purged by faith and repentance, his sweet sinnes would haue been bitter and loathsome vnto him. And therefore, though no man must suspect without good ground, yet a man (where there is iust cause) ought to pronounce iust iudgement. Thus much for the first, which is the most secret and inward breach of this Commandement.

Now the outward followes, which is either without speech or with speech. Without speech, either by gesture or silence. By gesture, when one carries himselfe disdainfully to his brother, and vseth such a kind of behauiour as tends to vilifie, mocke, and disgrace him. This was a speciall sinne of the enemies of Christ Iesus, That they nodded their heads at him, and made mowes: And this was as great an indignity, and doth oft times as much disgrace one, and make him contemptible in the eyes of the beholders, as if one should raile vpon him with odious and slanderous speeches. This is then a wrong to a mans name. Though thou doe not slander and raile; yet if thou vse thy hand, or tongue, or head, or any part of thy body in such a carriage and gesture, as doth tend to mocke thy neighbour, thou sinnest against his name and estimation. The next kinde is by silence, when one holds his peace, when he heares his neighbour slandered. He stands by, and can testifie of his owne knowledge,

Mocking

Psalm 22. 7.

Silence when we should speake for our neighbour.

knowledge, that the things spoken bee false and iniurious: and yet either in flattery, or feare of displeasing, lets al alone, and doth not iustifie his innocent neighbour. Such a one comes within the compasse of bearing false witnesse, and by silence makes himselfe guilty of the slander. For, he suffers his neighbours innocencie to be suppressed, and his name defamed, when it lay in his power to defend him. And even the law of nature will overthrow such a man, that hee shall haue nothing to say for himselfe. For, doth not nature teach vs that this is equall, To do as we would be done by?

And which of vs is there, that if one should bee in place, where he were charged with false accusations, and that his neighbour present knew well enough, but yet would not open his mouth to cleare him, or shew the truth of the matter? Euery one would think that this silence were a betraying of his neighbour, and a great wrong against him, as indeed it were. Then, if we thinke other should not bee silent, when our name is traduced, let vs then giue such measure, as wee would in like sort receiue, and be as ready to stand for the good name of our brother, as we are desirous that he should performe the like dutie for vs. This if we do, we shall keepe this Commandement in some measure, and God will stirre vp others to requite vs in speaking boldly, to cleare our innocency, when we are vniustly deprauid. And so this Commandement is broken without speech. By speech it is broken, either by giuing or receiuing. By giuing our speech either true or false. For one may be as grieuous a transgressor of this Commandement, in speaking nothing but the truth, in some cases, as if hee had raised an vniust and false report against another. And this kind of truth, if it bee put in one end of the ballance of Gods iudgement, will weigh as heauie as falshood in the other. If one speake the truth without discretion vnseasonably, out of time and place; if his words be true, but his end euill and wicked, he is as cruell and malicious an enemy to the name and credit of his neighbour, and as vile a slanderer in the sight of God, as if he spake that which was false. This was the fault of *Doeg*, that cursed enemy of *Dauid*: Who, when he perceiued by *Sauls* behaviour,

Slander
by report-
ing the
truth.

1. Sam. 22.

our, that his purpose was mischieuous, and that hee would make a dispatch of *David* and all his friends, bee stopp'd out now in this vnseasonable time, and there shewes what hee had scene, namely, that the Priest had giuen *David* bread and a sword, and asked counsell of God for him. This was so indeed as he said, but this was a most diuellish and wicked part in him.

From hence arose that cruell persecution, and the murdering of so many innocent seruants of God. So the enemies of *Daniel* accused him, that notwithstanding the Kings decree to the contrary: yet still hee made his prayers three times a day vnto the God of heauen. And it was true indeed that he had broken the Kings Ediſt: but in the meane space they were most wicked persons, that would bring this accusation against him, with such a malicious purpose. For herein they bewrayed all their former rancour, in inuenting such an vngodly law, because they knew *Daniel* could be caught in nothing, but in matters of God and religion. And there he would rather hazard his life, than omit this daily exercise of the worship of God. So the *Zephims*, vnderstanding that they might procure fauour to themselves by telling tales against *David*, came to *Saul*, and aduertised him where hee might find him. This was no lie. But it was iniquiously and wickedly done of them to discouer the truth to such an ill end, and with so little discretion, when so ill an effect must ensue vpon it, as (at the least) persecution, if not the destruction of a harmelesse man. So in these times, some men there be, that if they know any priue fault, in any man, then without any regard of time and place, they proclaime their neighbours infirmities to the wide world, and care not before what company, amongst what persons they blaze out his weakenesse. And they haue this for their ordinarie defence, when they are reprov'd; I speake truly and tell no lie, and will not bee ashamed of the truth. Yet a wise man would bee ashamed to speake the truth foolishly, when it will doe harme and no good. And hee should consider, that hee may often sinne more, in speaking a knowne truth with an ill minde, then if (through infirmity) hee should

should speake an vntruth with desire and purpose of doing good. As the *Ziphims* and *Dur* were greater breakers of this Commandement, then *Rebabe* that told an vntruth to save the spies: because her end was good, though shee failed in the manner of it; but their end was altogether naught and sinfull.

Ye. They then are heere to be reprov'd, that will not (as God
 Leu. 19. 27. commands them) tell their neighbour plainly of his fault, and not hate him in their hearts. But, if they know a fault by him, straight they set him on the stage, make him knowne to all men, neuer leave talking of it: which shewes plainly that in truth they hate their neighbour. For, if they would (as God bids) tell the partie, this would heale the soule, and couer his shame, and make him amend. But now to clamour in this wise, and raise vp an euill report and bruite, can doe no good, but much mischief both to him and others. Oh, but I speake the truth. Yea, but it is the propertie of a foole to speake all that hee knowes. *A wise man will keepe it in till afterward.* Let a wise man heare any thing, he will consider the time, place, and person, and temper his speech in wisdom according to these circumstances. But let a foole once get a tale by the end, then out it must, hee cannot keepe it in, hee struailes with it till he be delivered, whatsoeuer dishonour come to God, or discredit to his neighbour, or hurt to his owne soule. Therefore, wee must not only be carefull that we speake no lies or vntruths; but we must also looke, that we speake not the truth vnseasonably, and after an ill manner, when it may bring more mischief then profit. So much for that breach. Now follows the next, in speaking that which is false, either concerning ones owne selfe or another. Concerning himselfe, first, in boasting and bragging, which is a most base and loathsome thing. For bee it that some good thing hath been wrought by him: yet the holy Ghost saith; *Let others praise thee, and not thine owne mouth.* And the Apostle reckons these boasters
 Prou. 27. 2. among the rabble of damnable men, who hauing no true matter to winne prayse from others, will get prayse by speaking great things for themselves. So *Saul*, whereas he had
 blun

False report of our selues.

Prou. 27. 2.

Rom. 1. 30.

saued the King, and all the best of the cattle, contrarie to the charge giuen vnto him, doth yet bragge (to *Samuel* 1. *Samuel* 13) that hee had fulfilled the Word of the Lord: when it was nothing so. For, hee had wickedly transgressed the expresse Commandement of God. And as this law is broken by vaine boasting; so it is likewise by lessening and excusing those faults which we are charged with, or guilty of. Wherein, *Saul* played his part as in the former. For, being reproued and convicted for sparing the King, and cattle, contrarie to the will of God: first hee pleadeth good meaning, confessing that some of the best were kept aliue, but it was for sacrifice and honour to God. But when *Samuel* would not be so set downe, but vrged him further, that God is more delighted with obedience to his Word, then with all sacrifices: then he falles to another shift, and castes all the fault on the people: I feared the people, saith hee; as who should say, it was their fault, and none of mine. Thus if any credit had be to bee gotten, he would haue had that to himselfe alone: but now that nothing comes but shame and rebuke, he leaues it for the people to diuide among themselves.

And this excusing is a common thing amongst all men. There is not the most ignorant and simple person of the shallowest witte and capacitie, but hee is very sharpe and wittie to finde an excuse, hee can cast about and winde, and so cloake his sinne, that hardly can any reproofe bee fastned vpon him. And men thinke by so doing to lessen their fault: but in truth they doe much encrease it. For they haue by these excuses marked themselves with the brand of hypocrisie, and haue made their fault more odious to God and men. It is a very ill thing, when one hath wounded himselfe by sinne, to goe to the diuell for a medicine. Hee is the worst physician that can bee: and his physicke is the worst physicke in the world; for hee will surely giue them such a potion, as shall make them worse and not better. One may thinke that these excusings bee plaisters, but in truth they bee but poysons that venome the soule, a great deale more then before.

Thirdly,

Thirdly, a man lies against himselfe by accusing; as when men in a kind of proud humilitie, will deny their gifts, with an intent to get more credit; Alas I haue no gifts, no witte, no learning, a simple scholler, and weake memorie, and such like, contrarie to that one knowes and thinkes. Now this dispraying ones selfe falsely, is not humilitie, but iniquitie. For one should make himselfe neither better nor worse then God hath made him. But if he bee drawne and called to giue testimonie of himselfe, hee ought to speake plainly and vprightly, as the matter is in truth. And now when they lie against themselues, and say they haue no witte, no learning, no good parts, &c. if then we should consent and confesse, indeede it is true, you say well, you haue none of all these things: they would thinke such a man did them great wrong, and scarce take him for their friend. For indeede his desire is, that others should crosse him, and say, Nay, say not so, you are an excellent man, worthie to bee regarded, &c. And so hee will discommend himselfe long enough; if hee can thereby prouoke another to commend him, for this is it which hee delights to heare. But a man must neither wrong God, nor himselfe, in diminishing and concealing the things that God in goodness hath giuen him; he ought not to deny them, but to vse them to Gods glory. And so come to men for workes of mercy; perswade them to do good, and distribute, and presently they begin to complaine how poore they be, what a great charge they haue, what losses they haue sustained, and I know not what; where, as their owne soule beares them witnesse, that they are wealthie, and haue much more then many men, that doe a great deale more good than themselves.

Therefore, though a man do not slander his neighbour, yet if hee slander himselfe, hee is to bee reprov'd as a liar. Herein diuers of Gods children faile much, in time of temptation. Those that haue been and are sound, and true hearted Christians, if they haue lost their feeling a while, and cannot finde that reioycing in God, and comfort in good things, that in former times they had, then comes the accu-

ser of the brethren, Sathan that old and subtil serpent, and he strues to make the accuse themselves falsely. Oh, saith he, if you had been good indeed, and had borne a true heart to God, he would neuer haue forsaken you thus, and giuen you ouer to such a deadnesse : and then, through weakenesse, Gods children are readie to ioyne with the diuell against themselves, and to thinke ; It is true, sure I was but an hypocrite, and hollow hearted : my former comforts were delusions and presumptions ; if they had been true, I should not haue lost them. But in so iudging, you wrong your selfe. You ought to remember that tentations be not truths, but false accusations. And therefore, if Sathan strue to accuse, do you strue to excuse. And if he would cast you down, by so much the more lift vp your selfe by reasons out of Gods word, and by former experience in your selfe, and other Christians. For that is no good reason, Because you haue no feeling, therefore you haue no faith : and because you haue lost the sense of your comfort, therefore it was not true comfort ; this is no true conclusion. For one may lose his feeling, and yet retain a liuely and effectuell faith : Cant. 3. 1. &c. And one may haue the true comforter in his soule, and yet for a time be without sense of comfort. As is to bee seene in our Sauour Christ, Luk. 22. 44. Matth. 27. 46.

Take heede therefore of making such conclusions. For a man may want the feeling of his faith, and crie and call again and againe for it, and feele nothing all this while ; and yet neuertheless haue true and sound faith. For, the feeling of, and mourning for, the want of faith, and the earnest and constant desire of it, is an infallible signe of faith. For this is a sure rule, that so long as one feeles himselfe sicke, he is not dead. And the high estimation of the fruites of faith, ioyned with a vehement desire thereof, is a singular euidence that there is a sound and liuely roote of faith in the heart. Do not therefore agree with the diuell to persecute your selfe : fight against him, and take not his part against your owne soule. You shall finde he is strong enough alone, you had not need to ioyne with him, but rather let to resist him. If one be once the childe of God in truth, he is so for ever : if once in the
fauour

fauour of God, for euer in the fauour of God. Though our feeling alter, yet there is no change in him. Where hee loues once, he loues vnto the end, and world without end. Thus much for breaking of this Commandement, by speaking that which is false concerning themselves.

Publike
Slander.

Now it followes concerning others: and that is either publique or priuate. Publique, first, when the Magistrate or Iudge passeth false sentence, in any cause that comes to bee heard before him. This is a most hainous sinne: for, so much as in him lieth, he goeth about to make God a lier. For, hee stands in his place, and is his substitute and Vicegerent here on earth; now then for him, to beare men in hand, that that iudgement, which he giues, is the iudgement of God, that sets him there, when yet hee knowes it is false and corrupt, this is euen to draw God to be the author of a lie, so much as he can. And this is not only wrong against Gods owne Maiestie, and a shamefull abuse of the place wherein God hath set him, but it is an iniurie to the person thus condemned; in that he brings a blot vpon his name, and that wrongfully; and deprives him also commonly of some commoditie and benefit, that of right did appertaine vnto him.

Herein also many aduocates and counsellors offend, when they vphold and maintaine an ill cause for their see. Though the cause be neuer so bad, yet let the see be good, and you shall haue one or other lightly, that will polish his tongue; and whet his wit, to couer a foule or naughtie matter with many faire words, and make that seeme very good, which indeed was, and still is altogether wicked. This is commonly counted wit, and he a wise man that knowes how to glose thus, and set a good face vpon a foule matter, and good colours vpon an ill cause; but it is in truth a lying and a publique slander, and branded with a curse: For the Lord saith;

Isay 5. 20.

Cursed be he that speakes good of euill, and euill of good. And so long as a man will set himselfe to stand for an euill thing, his conscience may (and in time will) most iustly accuse him of two great breaches of this law; that he hath hindred iustice, and furthered vnrighteousnesse to the vtmost of his power.

But

But some will answer; I spake as I thought, I tooke the cause to be good, I must stand for my client. But how comes it to passe, that you, who are so wittie to inuent such cunning remedies to heale an ill cause, should bee so blinde and ignorant, that you cannot bee brought to see the soundnesse of a good cause? What is the reason why simple men of meane capacitie and lesse learning, that stand by, can sooner discerne the trueth and equitie of the matter, then you that haue most studied it? Is it not because the gift blindes the eyes of the wise, and takes away the vnderstanding of the prudent? That which wanted in the goodnesse of the cause, is supplied in the greatnesse of the fee, and that is the reason you cannot see.

But suppose this were true, and grant that you were (as you say) ignorant of the matter: yet is it not a great fault to be so venturous to speake so much in a matter, and that in the face of the world, before you know whether it bee good or bad, right or wrong? *Iob* would not doe so: but *Iob* 29. 16. those causes that hee knew not, hee would enquire and search out diligently, and not open his mouth to speake, before hee was well instructed in the cause, and had sound ground for his owne conscience. This then will not serue the turne; when one hath abused his place, his hearers, and himselfe by maintaining vnrighteousnesse: to say, Alas, I knew it not. It is a shame and follie thus to hazard his soule and credie, and then beare himselfe in hand, that this will salue all, because hee knew it not. As if ignorance were a sufficient plaister to heale the wounds hee hath made in his owne conscience, and to repaire all the ruines that he hath wrought in his neighbours estate. But why had hee not knowne it was a sinne to bee ignorant? Wise men should worke by knowledge. It is not onely a fault, willingly and wittingly to stand in defence of an euill cause, but euen rashly and vnaduisedly to slip into it. *Pro. 18. 13.*

Further also, false witnesses doe publikely offend against this Commandement, when they come before the Iudges, and giue a false and lying testimonie. This is often spoken against in Prouerbs, *A false winnesse shall not escape.* These *Pro. 19. 5.*
be

be most pestilent and hurtfull vipers, and these sting and do mischief on euery side. These peruert the lurers, delude the Iudge, do wrong to the cause, put all out of order, and turne all vpside downe, by their falsehood. These therefore shall be the first and greatest in the punishment, because they haue been the first and greatest in the sinne.

And this God abhorres, when men be so audacious, and so iniurious, as publicly to sinne against God, and to chuse rather to please men by lying, then please God by telling the truth; when the false loue or feare of man shall do more with them to make them sin, then the feare and loue of God can preuaile to keepe them from sinning. All these do publicly offend against this Commandment.

Now the priuate offence, in this kind, followeth: and that is either in vniust accusing, or vniust defending. That vniust slandering accusing priuately, is called slandering and back-biting; when one will speake ill of his neighbour that is free from that euill. This back-biting is a great breach of this Commandment, and the back-biter offends in an high degree. And the fault is so much the worse, because it alwaies hurts three at once. First hee wounds the soule of him that receiuethe the false tale; for thereby his heart is poysoned with an vcharitable conceit of his brother. The second stroke lightes on the reputation of the partie thus slandered, for his name hath a maime in the account of the hearer. The last & worst, and greatest blow he giues his owne soule, which he infects with slander, and makes his conscience guiltie of a lie. These three mortall wounds, this lying tongue, like a piercing sword, makes at one time. Indeepe hee escapes best, who is falsely slandered: for he being innocent, God will heale his name, and bring foorth his righteousness as the Sunne. But the other two wounds are more dangerous, because they light vpon the soule, and are more hard to be cured, because they are altogether sinne.

Phil. 3. 6.

Meanes to
keepe vs
from slaundering.

Therefore it stands euery man vpon to take diligent heed, that he raise vp no vniust report against any man. Now the best way to keepe himselfe from slandering, is to make a covenant with his owne soule, and to vow with himselfe, not

Hee speake often of other mens faults. For, hee that giues his tongue libertie to be busied about this subiect, it cannot bee auoided but he shall slip into such speeches, as will make a greater breach into his brothers name, then he can easily re-
paire againe. Hee that will speake too often of others infir-
mities, cannot keepe himselfe from doing them many iniu-
ries: Therefore the best way is to be sparing in this kinde of
talke. Then also when one hath a good calling, and iust cause
to speake, let him speake discreetly, in due time, and due
place, and with good affection; that some good may come
by his words, that either the partie may bee brought to the
fight and amendment of his fault, or else others may be edi-
fied, and helped against the like euils. Euermore, if one will
discourse of anothers faults, let him bee able to say, I speake
it to this good end, and this good vse I hope will ensue of my
speech. Or if he can see no profit that will come by his vte-
ring it, let him keepe it in till another time, let him lay his
hand vpon his mouth, and say, hee hath gone farre enough
alreadie. For, if there can be no good vse seene in revealing
of it, they doe sinfully that doe not conceale it. And for rai-
sing of an ill and false report against ones neighbour, it ap-
peares what a fault it is, in that God hath appointed and de-
creed in his law, that those which doe slander another, shall
themselues vndergoe the punishment, which such a fault Deut. 19. 19
had deserued, and such a person should haue suffered, if the
thing had been true.

As, he that wrongfully accuseth another of theft, himselfe
should be dealt withall as a theefe. And he that reports that
another hath committed adulterie, if it bee prouoed false,
himself must feelee the smart that is due to an adulterer. This
the righteous God hath ordained. For what can bee more
iust, then that he that digs a pit for his neighbour without a
cause, should himselfe fall into the pit? and he that seekes to
take away his neighbours fame and life by a lie, should lose
his owne credit and life for his lie? and though the Magi-
strate would neglect his dutie herein, yet God will not passe
by the sinne: but as he made the law, so it stands with his iu-
stice to put it in execution, vnlesse one first punish himselfe

by true repentance, and obtain pardon by faithfull prayer. Thus this law is broken by vnjust accusing.

Defence of
ill men and
bad causes.

It is next broken by vniust defending of wicked men and bad causes; when one will vse his name, credit and testimonie to vphold such a man, whose name, soule, and body, and all are worthie to bee buried in hell. This is condemned, Prou. 17. 15. Where (speaking of such kind of men as be liars in request, and false witnesses in fauour, that be of so good a nature, as that they will heale all things, make vp all gaps, and make a gloze for any matter) he saith, *He that iustifieth the wicked, and he that condemneth the iust, they both are abomination vnto God.* He shewes that this dealing, which men impute to a good nature, is euen as abominable to God, as if they should condemne goodnes and good men. And therefore such men be no gainers, howsoeuer the world esteemes of them. They carry away the credit with men, but they are vtterly out of credit with God.

Prou. 17. 15.

So he saith in another place: *Hee that prayseth the wicked, the people will curse him.* So that it is euident by both these testimonies; that they, who doe giue vnto wicked men such praise and defence as is not due vnto them, doe make thereby the hatred and curse of God and men due vnto themselves: And that most iustly; for he is worthy to be abhorred which keeps men from repentance. For there is no better medicine in the world to heale the soule, and kill the sinne, then to let the sinner sustaine the shame, and the paine that is due for his sin. For this is a remedy of Gods owne making.

Prou. 24. 24.

And if all the Chirurgions in the world, lay their sheads together, they cannot inuent a better. And therefore if they had any true loue, they would let them haue it applied to them, and not daube over the sore, so as it should afterwards fester and rankle to death. So that no greater enemy can be found to the soules of men, then such as will smooth all things over with colourable defences. Then also they doe much hurt to others: for now, when sinners are gotten in credit, and crept into some account, they are lesse suspected, and can with more ease practise euill and mischiefe. For if darkness might be called darkenes, and sinne goe vnder the name

name of sinne, and the diuell come in his owne colours, the matter would bee so plaine, that none would bee deceived; and so odious, that all men would hate it. But when euill is called good, and Satan comes like an angell of light, then men giue him some entertainment, and he surpriseth them at vnwares. And when euill men bee garnished with false commendations, they can closely conuey their wicked intents, more easily to effect their diuellish purposes, because they are lesse suspected. As in one example may appeare, in vngodly and insufficient ministers: If they can get some great mans letter to commend them, then they (in whom there is no worth, and who else should neuer haue been admitted to the office of the ministry) are presently set ouer the Lords people, without any further inquitie into them. And when they are once entred in by these ill meanes, their whole proceeding is agreeable to this corrupt beginning: For they either starue, or poyson the people committed to their charge. So for matters in ciuill state, when places of charge and importance are (through false commendations) committed to naughtie and wicked persons, ordinarily they grow to be hurtfull to Church and Common-wealth, being insolent and burdenous to all that liue vnder them. So that, these foolish and false praises are but to get some credit to the wolfe, that he may the more freely deuour and waste the flocke: And al this mischief ariseth from the vnaduised extolling of vnworthie persons. Therefore as one must not speake of his neighbours fault, but in loue, discretion, and vpon good prooffe: so neither must he speake in his commendations, but in wisdom, and whē it is grounded on knowledge and iudgemēt. And thus much for giuing out false speeches.

Now followes for receiuing; which is a grievous sin before God as well as the former. For, he is not onelie in fault that inuents lies of his owne head, but hee also that receiues them, and giues credit to them, and is bold to ground his report to others, vpon them. And that both concerning others, and also concerning himselfe. To giue eare to a false report concerning another, doth bewray a great want of loue and good affection to the name of our brother, and an ill

Receiuing
of false re-
ports.

disposition also in our selues, as may appeare, *Prou. 17. 4. The wicked giueth berde to false lips; and a liar bearkent to the naughty tongue.* Here the holy Ghost chargeth the receiuer of vniust reports, to be a wicked person, and also a liar. As if he had said, He that is glad to heare false tales of other men, is a naughty person himself, and hath a false and an euil hart. For if he had nor, he would neuer entertaine and approue of lies. And in the *Psal. 15.* the holy Ghost sets downe this, as a difference betwixt an hypocrite that is hollow hearted, and a true and sound seruant of God; That an vpright man will not receiue a false report against his neighbour. Many men that haue no goodnes in them, will not for their owne credit fake, and to saue their honesty (as we say) inuent slaunders, and bee the first makers and broachers of lies: but if some impudent persons will come and buzze in their eares, some odious tale against professors, they will straight imbrace it, it goes for currant, they tell it as confidently, as if nothing could be more sure, and are as glad of it, as if it were some very gainefull and profitable thing vnto them. These men now, though they will carrie the name of honestie, bee yet wicked persons; and, as the holy Ghost counts them, damnable. *Reuel. 22. 15.* hee saith, that *without, are all those that make, and loue lies.*

There be two broods here mentioned, and as it were two litters of these monstrous liars that must goe both to hell. Some be so shamelesse, gracelesse, and impudent, and the diuel hath so farre taken possession in their hearts, as they delight to bee coyning lies, and busie their heads in inuenting and beginning slaunders. Others bee not so rude and grosse as that they will be the authors of a lie: but if another man will bring it to them, they will be readie and glad to entertaine and approue it. It shall haue their good word and liking.

Act. 7. 1.

So the high Priests, and the rest of the Councel would not themselves inuent false accusations against *Stephen*. They had not yet vterly hardened their faces, nor quite cast off all regard of their owne estimation, but when false accusers had brought a complaint, that he had spoken blasphemous words

words against God, and *Moses*, they most willingly har-
ned vnto it, being very glad to take that aduantage to pro-
ceed against him.

This may iustly reprove them who are as ready to receiue
a slander, as the tale-bearer is to inuent it, and thereupon
also to publish it to others, without further triall or exami-
nation of the truth. But aske them, why would you speake
so false a thing to defame your brother? why did you so vn-
iustly deprave him? This is the answer presently; I did not
bring it vp, I am not the first that spake it, I heard it: it was
told me, and I had reason to beleue it, and I thought it to
be true. Did you heare it? and did you beleue it vpon the
bare hearing? Then you shew what you are: such of whom
Salomon speaks, *A foole beleueth euery thing.* That is, euery Pro. 14. 15
ill thing, for so it must bee vnderstood: else if the thing bee
good, they of all men are most hard of beleefe. Tell him of
that which will doe him good, that will saue his soule, and
helpe him against his sinne, he will not regard it. Bring rea-
son vpon reason, and neuer the nearer, you can by no meanes
perswade him. But bring foolish ware to a foole, such as
hurts his owne soule, and his brothers name, and dishonors
God, and makes himselfe a liar; that is fit for him, this bar-
gain is made without many words, he is very easily brought
to credit such matters: and why? Because hee is a wicked
foole, lies are a fit baite for him. Lay these in his way, and he
is presently taken. For as the spirit of God, is a spirit of truth,
and they that haue it, are led into all truth, and easily brought
to giue eare vnto it: so is the diuell a lying spirit, hee is the
father of lies, and those that he possesseth, he will make them
beleue euery lie, and distaste euery thing which they ought
to know, and bee perswaded of, to the good of themselues
and others.

And therefore this excuse wil not hold out; I was told so:
and how can I tell but it is true? it may be it is so, and it may
be it is not so. If the ground of your perswasion be no stron-
ger, it is a foolish perswasion, and such as your testimonie
ought not to haue rested vpon. Vnto nature will conuince
such persons of want of charity. For, would any man be con-

tent, that another should take every flying report, and vncertaine rumour that went about the countrey concerning him, and giue credit to it; and such credit, as he would iudge ill, and speake ill of him vpon so slight occasion? Would not one thinke he had wrong to be traduced? Might he not iustly say thus to the rash reporter; You should haue tried out the matter, before you had been carried away with it, you should haue searched whether it were so or not, talked and confersed with those that could tell you the certainty of it, before you had so farre credited it, as confidently to rehearse it. Is another then bound to deale so with you, and is it not your duty to do so to others? Must not we doe as we would be done by? and haue that care of anothers name and credit, that we desire another should haue of ours? Therefore this is plainly iniurious and wrongfull dealing, and those that haue this way fallen, must repent for it, and aske pardon: or else they may looke for the like measure from men whilst they liue, and to bee deprived of eternall life when they die.

Further, hence we must learne; to chase away such as are busy-bodies in discoursing of other mens matters, as the holy Ghost admonisheth vs. *As the north winde drineth away raine, so doth an angry countenance a flaundering tongue.* When the ayre is thicke, and the clouds do threaten abundance of raine, the north winde arising purgeth the ayre, and dispels the clouds, and makes the coast cleare: so must a wise man beare such grauity in his countenance, as that he may blow away flattering flaunderers when they come full fraught with lies, and not suffer them to vnloade their naughty and lying stuffe in his eares. Therefore if the master perceiue any of his seruants to delight in secret telling tales, in whispering against others, and bringing newes to traduce his neighbour, that they may get more credit vnto themselves, hee must looke frowningly vpon such claw-backes, and driue them from him, giue them no hearing, nor the least allowance. This is a great fault in him that cannot occupie himselfe in any better businesse, then in blemishing his neighbours fame: and it is as bad in the hearer, when he receiues them with.

with kind looks, and giues them some countenance, and maintaines them in this wicked course. It is the propertie of a foole to beleeeue every thing, as hath been shewed: but a wise man must not be so light of beleefe. Indeed in matters pertaining to our good, that God hath set downe in his Word, the quicker, and the easier one can beleeeue them, the better it is: but for these idle tales, that tend to nothing but to breede vncharitable conceits against our brethren, let them haue no entertainment, vniess they come guarded with sound and good reasons, and proofes. For wee say of theft, The receiuer makes the theefe: so is it also in this case, The receiuer makes the liar. For if the liar could haue no vtterance of his ware, and no man would deale with him in such trafficke, but shake him vp with sharpe reproofes, hee would soone bee wearie of his trade. But now because his ware goes away so fast, and hee can haue good sale, and so many chapmen, he is in very good liking with his old occupation, and giues himselfe still to his wonted coynning. Thus this Commandment is broken, in receiuing lies concerning another.

It is transgressed also, when one receiues lies concerning himselfe, whether in flatterie, or accusation. In the former, *Herod* faulted, *Act. 12*. The foolish people hearing his eloquent oration, and seeing his pompe and glory, would needs make a god of him: And they giue him the applause, crying, The voyce of God, and not of man: now hee sits downe by it, and was very well content it should be so spoken. It was a base and abiect thing for them to go so farre in flattering: and it was as great a madnesse in him, to take it to himselfe, and bee glad of it. They played the fooles too much in giuing such false and blasphemous praise: and hee played the foole farre more, in receiuing of it. So comes *Tertullus* to *Felix* the gouernour, who (because he would currie fauour with him, & haue him serue his turne) reckons vp vertues good store, and will set him vp high enough, saying: *As 24. 2.*
Such we haue obtained great quietnes through thee, and that many worthy things are done vnto this nation through thy providece, we acknowledge it most noble Felix, with all thanks. And thus he

gloseth in the beginning, to winne him to serue his owne turne. This was a seruile and contemptible practise, to lie and dissemble thus openly. For it was well knowne, and hee was not ignorant, that *Felix* was a most cruell, vniust, and filthie person. Now *Felix* sits by, is guiltie in conscience that he had bin a very wolfe, and an vngodly tyrant, and knowes all his praises to be false; yet the foolish man swallowes all, and was very willing to heare a long catalogue of false praises: In doing whereof hee sinned grievously. Therefore a man must bee content with that praise which Gods Word and his owne workes do giue; and neither seeke for, nor receiue any more. That which *Salomon* saith of a vertuous woman, euery man must obserue of himselfe; *Let her workes praise her*, saith *Salomon*, Prou. 31. 31. So must euery man bee content with that praise that hee deserueth, and not so much looke what other men speake, as what himselfe hath done.

¶

Therefore this condemnes the foolishnesse of those that will bring vp flatterers, and keepe company with such flauish persons, as will bee alwaies giuing them vnderferred commendations, and that also before their face. For when these enchaunters haue once bewitched them with their flatteries, telling them that they deale wisely and take a good course, they play the good husbands, and provide well for their family, and posterity: then let Gods Ministers reprove them as long as they will, and their faithfull friends admonish them as much as they can: yet they beare off all with this, That howsoever we reprove them: yet others commend and encourage them in their course; and therefore they see no reason why they should not goe forward in it, and hold them more precise then wise that mislike it. But who be they that commend you? euen flattering sycophants, and dissembling claw-backs, that will speake any thing for aduantage: and any thing is good, if they hope to get by it. And why will you bee so foolish to beleue those that speake for your hurt, in that thing that your conscience either doth know, or may know to be altogether false? This is that which hardens the heart, this keeps from repentance, this makes

one

one obstinate, that hee will go on, and nothing shall turne him, when hee hearkens to such as will sooth him vp in any thing, care not what they spake so they may please; and so suffers himselfe rather to be deceiued and seduced by them, then admonished and led in the right way by God.

And this sheweth a very ignorant and foolish minde, that one is not acquainted with his owne estate, nor doth cast ouer his accounts that hang betwixt God and himselfe. For, no bankrupt, that knoweth well that he oweth much more then he is worth, will easily be perswaded of the sufficiencie of his estate. For, if some companion as beggarly as himself, would come and tell him; You are a very rich man, you haue great wealth, you are able to buy lands, and purchase faire lordships, and such other idle talke; would he be perswaded by him? Would he satisfie himselfe with this, and brag of his wealth, and take himselfe for some great personage? It were impossible. He would count him for a mad man that would say thus: and himselfe would bee neuer a whit the prouder for all these rich discourses. So if a man would often rife his owne conscience, go ouer his affections, and see how they be disordered, consider his actions, how farre they differ from Gods law, and thus vse to see into himself, and make account of his debts and arrereages wherein hee hath cast himselfe: then let a thousand smooth-tongu'd dissemblers perswade him, You haue liued honestly, you haue behaued your selfe well, and like a Christian, you are a very vertuous man; hee would neuer receiue their false testimony: but being guiltie in his owne conscience, he would easily passe sentence vpon himself, and readily discerne their grosse flattery. But now because men be so carelesse that they wil not cast ouer their accounts themselues, and make a right reckoning, that they might know their owne estate, therefore others come and bring in false reckonings, and make false accounts: and so they bee deceiued and thinke themselues in a very good plight, when (in truth) they are most wretched and miserable. Therefore let every man take heed of that praise that puffeth vp and hardeneth, and see that none perswade vs that we be better, or our sinnes lesse or fewer, then they be. And thus
much

much for receiuing of those false testimonies concerning ones selfe, which come in the way of praise and extolling.

Not to
yeeld to
vniust ac-
cusations.

Job 37.5.

Now, for those which come in the way of accusing and depressing. As one must not yeeld to the flatteries of others: so neither must hee yeeld to their false accusations against himselfe, that tend to make him thinke worse of himselfe, then indeed he ought, and to disable him to doe that good which he should, and also hath libertie to do. So *Iob* would not accord to the sayings of his friends in this case. Although they charged him to be an hypocrite, and that hee had not an vpright heart, yet would not *Iob* consent vnto them, hee would not while he liued forsake his innocency, and let go the equitie of his cause, nor thinke a whit the worse of his former life, or of his present estate, for all their proofes and reasons, that they did falsely apply against him. For, he knew that hee had many daies and times before, made all euen betweene God and himselfe, and had many times cast over his accounts, and found himselfe acquitted of all before God, that no debt remained to be laid to his charge. For, howsoever no man whiles his life endures, shall bee freed from the dregs of sin, and the spots of corruption; yet when he, in a sight of his faults, comes to repent, and be sorry for them, and to pray to God for pardon for them, and to beleeue that God for Christs sake will forgieue them; hee is as free then from the guilt and punishment of all his sinnes, as if he had neuer committed them.

Now *Iob* knew, that he had often after this sort set all reckonings right betwixt God and himselfe; and that no fault did hang vpon the score vnrepented, or vn Pardoned. Therefore all their perswasions could not withdraw him from his faith, nor make him doubt of his vprightnes. For, what euer they said; yet his owne works, and God, and his owne conscience said, that he was true, sincere, and guiltlesse of that crime which they so sharply charged vpon him. Wherefore hee set them all at defiance, that would offer to make challenge to his innocency. Though his wealth was gone, his children dead, his cattle stollen and kild, his seruants slaine, and his friends all gone backe from him; yet his innocency
flucke

stucke to him, and his assurance that hee serued God in the truth of his heart, and the vprightnesse of his soule abode by him: and this neither his friends, nor his foes, nor all the diuels in hel, could wrest from him, but he held it fast, notwithstanding all their assaults to the contrary. And that was the cause why he bare his affliction so patiently, and with so great comfort. But now if he had yeelded to this false testimonie, and accusation euen of good men, and said; Indeed this is true that you say, I neuer had an vpright heart to God; I did all in hypocrisie and dissimulation, nothing in sincerity, nothing in truth; he might and could not chuse, but haue held downe his head with shame: he had bin wholly oppress'd with griefe and vexation: all his good actions would haue afforded him no ioy or comfort, no consolation or peace: For if they had bin in hypocrisie, they had bin al fias, and he would haue had no heart, neither could haue endured to come to God, nor lift vp any prayer to him. For so hee saith, *Can the hypocrite praye God at all times?* And thus hauing deprived himselfe of those stayes and supports; hee must needs haue sunke downe in anguish and desperation.

Iob 27.10.

This serues to confute those, that when as they be in truth sound Christians, and many infallible workes of true christianitie haue appeared, and doe now appeare in them: yet if the diuell either doe himselfe, or else moue some wicked sinner to roare in their eares that they bee hypocrites, and that they haue no truth in them, but haue done all in shew, and to bee seene of men; straightway they are readie to ioyne hands with Satan, and vse their owne strength against their owne soule, and will seek him reasons, to confirme the diuels false slanderous imputations, and to weaken their owne faith, and bring much needlesse trouble, and many gripings vpon their soules: which (if they had withstood these lies) they might haue escaped. Nay (say they) surely it is as they say, wretch that I am, God hat met with me now, they should not haue had power to say so, had it not been so. I am false, all that I haue done is in vaine, it was but glosing and dissembling.

Ife.

And why so? Is not the diuell a liar? and wil you so lightly
gine

giue him credit, and that at the first? but this is not well. For as one should not yeeld to the vniust and false praises of another; so neither must he condemne himselfe vpon so slender a ground as the diuels, or diuellish mens words: Nay, one must not so wrongfully rob God of his prayse, and himselfe of his comfort. And as the former persons were so easily seduced in matter of their commendation, because they seldome or neuer looke ouer their sinnes; so these are so quickly put in doubt of their vprightnesse, because they do not vse to marke what good workes they doe, and consider what graces God hath bestowed vpon them. For if men would not be alwaies looking and searching into their infirmities, but sometimes lift vp their eyes to the mercies of God, to that strength which he hath given against sinne, and power to doe some good things, and take as diligent a surueigh of Gods benefits, as of their afflictions and miseries; they would not be so soone driven from their hope, and put out of comfort: The diuels slaunders would not daunt them so much, but they would take faster hold of Gods mercie. Thus much for the breach of this Commandement, in things forbidden.

The things commanded, are either	Inward, contrary to suspicion; a charitable opinion, and good hope of our neighbour: which must be shewed by	<ol style="list-style-type: none"> 1. Taking doubtfull things in the best part. 2. Desending his name, if wee heare him slandered. 3. Being grieved whif wee heare true report of his ill deeds.
	General to speake the truth from ones heart: and that	With a good affection: To a good end.
Outward	Others: to speake of their Speciall, touching Our selues: to speake sparingly either of our	Faults before their face: Vertues behind their backe. Faults, Good deeds.

First, for the inward dutie, here every man is bound to haue a charitable opinion and good conceit of his neighbor, with a desire of his good name and credit. This louing perswasion of the heart, is contrary to the former suspecting and misdeeming. For, as suspicion allowed, makes one lie open to all the sinnes that follow it, both in seeking and receiuing ill reportes: So this being obserued, that our hearts bee well seasoned, with this charitable opinion, and desire of our brothers credit; we are sure, neither our selues to become slanderers, nor to be tainted by receiuing the venome of false slanders from other mens mouthes. Therefore to mound our selues against other breaches of this Commandement, First, get our hearts to giue our neighbours that allowance, which wisdom and charity will afford them. Now, whether one haue this maine and principle vertue of this commandement, or no, it must be tried: and every one may know his owne heart by these three rules.

First, in doubtful things, where the matter is not plaine, alwaies take things in the best part. If any sense can bee found better then other, let that be had. If matters be not too evidently ill, alwaies a heart that is charitably disposed to his neighbours credit, will seeke the best interpretation; and as neere as he can, make the best of every thing.

Rules to
trie our af-
fections
towards
our neigh-
bours good
name.

But if one construe things in the worse sense, and wrest every thing to some euil meaning and intent, this man sheweth plainly that malice lurkes in his heart, and that he neither desires the estimation of his neighbour, nor carries any good perswasion of him in his heart. Therefore Paul sets them downe in the midst of many other grosse sinners, *which take all things in the worse part* because this is a plaine prooffe and testimonie of a heart poysoned with the gall of vncharitable suspicion. Let this be the first triall then: When things be vncertaine, and will beare two constructions, take them after the most fauourable manner you can.

Rom. 1.29.

Secondly, a louing heart, and good affection to another mans credit, will shew it selfe in the tongue, by defending him, and taking his part, if wee heare any slanders spoken against him. For, silence is a betraying of his innocency. And there-

therefore if another in hatred will shew his malice in speaking lies in his disgrace, then wee must in loue open our mouth, and shew our good will by relating the truth in his defence. Thus *Jonathan* knowing *Danid* to be a vertuous and worthy man, and that all those things were altogether false, that *Saul* imagined concerning him, and that the king was misse-informed, and misse-led by pick-thankes: he will not (though it was to his father, and that with danger of his life) hold his tongue, but discharge a good conscience, and declare the innocencie of an innocent, against al y wil come to slander him. Therefore this serues to confute those that will beare men in hand, that they beare a very good mind, and a great good will to professors and Christians, that bee the seruants of God: but you shall neuer heare a word come from them, to defend them, though they be in place where they bee railed on, and vniuistly accused. They thinke they haue quit themselues well, if they can say thus: I haue been in such a place, and there were such a company of wicked persons, that railed at professours, and vilified them with all the indignity they could, and spared not to speak intolerable lies against such, and such honest men: And what did you al this while? Why, surely, I was forrie, but I could not helpe in: I did not ioyne with them, but I euen held my tongue, and let them goe on, and spake neuer a word. Did you say nothing? You may say that with shame enough: What did you there then? But there were more noble and more learned, and men that had more authoritie then I, at the same time; and what reason had I to speake before them? They should haue spoken in the defence of those that were abused. Should they? and did they not? And why did not you then? Suppose your selfe had been the partie slandered, what would you then haue done? What? Why I had good reason to speake in mine owne cause, and to stand for my selfe. Who would stand by, as though he were tongue-tied, and heare his credit trodden vnder foote, and speake neuer a word in in his owne defence? And haue you so quickly forgotten that rule and principle of nature, To loue your neighbour as your selfe, To doe to him as you would bee done by?

Could

Could you haue found words to haue spoken for your selfe, and are you dumb for another, whose innocencie and worth was as great as your owne? Where is your loue; and good will? What minde beare you to his good name? Here now one must needes confesse in his heart, that he wanted that good affection to his neighbours reputation, that he should haue had. For, if the disgrace of our neighbour would hinder him from doing that good, that hee might otherwise performe in his calling, and so darken Gods graces that are in him, and diminish the fruite that might proceede of them, a man is bound in such a case to stand as earnestly and as stiffely for his neighbour, as for himselfe. Thus wee may trie our heart by the second rule: If we finde our tongue readie to maintaine our brothers name against back-biters, and to iustifie his innocencie against false accusers.

Thirdly, we shall easily discerne what affection wee beare to our brothers credit, by our griefe, and sorrow which we conceiue, when we heare a true report made of any fault or sinne, that hath indeed blotted him, and ruinated his good account. If wee bee grieued and sorrowfull for his faults, whereby hee hath deserued discredit, and diminished his reputation; then it is sure that we are well affected to him, and had that good desire that is here commaunded.

Thus *Ezra* shewed how deare the names of Gods people were vnto him. For, he hauing heard of that foule and reproachfull sinne, that they had taken strange wiues, and mingled the holy seede with the prophane; he wept and mourned, and hanged downe his head, and confessed that he was ashamed, and could not lift vp his face towards heauen. But what had he done? He was cleare. One would haue thought he had no cause to be ashamed. He had not offended in this point. A naturall man would rather haue said, You bee a company of naughtie persons: What? are you not ashamed thus to forget God, and to goe cleane contrarie to his Commaundement in this sort? and so haue fallen to railing and reuiling them. But hee was not of that minde. Hee loued his neighbours name better then so: And therefore hee pittied them, and was carefull to heale their fault,

fault, as hee would haue been dealt withall in the like case himselfe.

So that, if we haue pitie and compassion in our neighbours faults, and pray for him, and admonish him, and vse al means to bring him to repentance, wee loue our neighbours credit. And he that can thus conuert his brother from going astray, hath done the part of a good man, and louing friend. For he hath healed the soule, and cleared the name, and covered a multitude of sinnes. And thus much for this inward duty, and the three notes and trials of it.

Now follow the outward duties: which are either generall, or speciall. And first for the generall. That is, to speake the truth from ones heart, as *Dauid* in the 15. Psalm. Not to speake the truth alone, but also from our heart: neither after a flattering and dissembling manner, nor after a rayling and reproachfull manner. Not for hope or feare, or by compulsion, but heartily to speake iust as the cause is, without seruing our selues. This is one speciall commendation of Christ; That no guile was found in his mouth. But yet these two rules must be kept in speaking the truth; First, that we speake with a good affection. For, if one speake the truth in wrath and passion, from a distempered minde; the words indeed are not sinful, but y^e maner is wicked, and he breaketh this Commandement. Many will haue a care, to vtter nothing but that which they can iustifie, and proue to be true: But their affection is altogether disordered. For in a reuengefull mind to ease themselves, whatsoeuer euill they know by a man, out it shall goe, without any regard of edifying others, or conuerting the person. For being in a rage, they care not how far they discredit their neighbour. Now this rude and vngodly powring out of the truth, is sinne against our neighbours name, as well as to lie and backe-bite. So that alwaies truth must be bounded with a louing heart, and with a quiet and well tempered minde. If one speake vnseasonably to hurt his neighbour, he offends in deliuering the truth. The second rule; That one must looke his end be good, that one doe aime at Gods glory, and the edification of men. For so the Apostle saith, Col. 4. *Whatsoeuer you do, let all be done to the glory*

Am. 5. 30.

Mat. 5. 9.

Two rules
must bee
kept in
speaking of
the truth.

3

glory of God. If one bee about to speake any thing, let him first looke what glory he may bring to God by speaking it. Secondly, see what profit may redound either to those to whom we speake, or to the party of whom. Else neuer speake of other mens fautes, or of any other thing; but when wee can say, this profit will come, either to give warning to others, that they may take heede, or that our selues may learne more to hate the sinne, or that the partie of whom the speech is, may be brought to a sight and reformation of his fault. But if we can see no good that wil arise by our speech, it is sure, it was sinne, and at the least an idle word. So that we must speake the truth from our heart, with a good affection, and in good discretion, that God may haue his due praise, and man his due edification. Thus much for the generall dutie.

Now the speciall concerneth either others, or our selues. In speaking of others, these rules must be obserued; in praying, to speake in others commendation, rather in absence, then when they be present. Because if we commend them to their faces, though our testimony be true: yet it may seeme more to saueur of flattery, then of liking of the graces that are in them: and besides, through our infirmitie, it is not without danger of making them proud and conceited: But in their absence wee are to speake the truth as much as wee can, to the praise of Gods giftes in his children, that so wee may winne more credit to their graces, and they may be able to doe more good with them. And thus (as time and place, and our calling requireth) it is our dutie to give true and due commendations to Gods seruants. But for reproofe, and speaking of other mens faults (all circumstances considered) let it bee before their faces. The fittest time and season of commending, for the most part, is in absence: but of reprehending, when either the party alone is present, or he is one that is present, or at least the thing may be brought to him whom it concerneth. For so the holy Ghost commands: *Hate not thy neighbour; but tell him plainely of his fault.* Tell it not another, but be as plaine and as round with him as you can, so that it be with good tearmes, and with due regard of betters

Rules to be
obserued
in speaking
of others.

Leuit. 19. 17

and superiours. This is contrary to many, that neuer speake so much to magnifie others good parts; as when the parties themselves are within the hearing; and neuer so much of their fautes & frailties, as when they are farthest off, that are faulty. This shewes, that the one comes from a fawning disposition, to curry fauour, rather then in acknowledgement of Gods graces; and the other rather from malice; and reuenge, then from loue and desire of the parties good. For modestly forbids vs to make a rehearſal of ones good things before his face, vnlesse it be (when hee is deiected, and too much depressed) to raise him vp. And this we must obserue in speaking concerning others.

Now concerning our selues, this rule must be kept, that we speake as sparingly, as may bee; First, of our infirmities, lest it giue a suspition of pride, and hypocrisie, or else disgrace vs so much that we be able to do lesse good, then wee might otherwise performe. Also the same rule is to be kept in speaking of our vertues; for feare lest at last we should growe to waxe proud in our imagination, or at least giue others occasion to iudge vs arrogant or vaine-glorious. Now these things no man in the world is able perfectly to fulfill. For almost in euery branch we are readie to offend continually.

vs.

But the vse that we must make, is, first, to see our wants; then to confesse and acknowledge them in humility before God; and lastly to pray for assistance, and to beseech God, that as he hath giuen vs this holy law, so hee will giue vs an holy heart, that we may keepe it, and yeeld obedience vnto it, in some measure of vprightnesse. And thus much for the first five Commandements of the second table, which concerne all outward actions, and al inward thoughts, with consent. Now followeth the tenth, and last Commandement.

The

The tenth Commandement.

Thou shalt not covet thy neighbours house: neither shalt thou covet thy neighbours wife, nor his man servant, nor his maid, nor his ox, nor his asse, nor any thing that is thy neighbours.



His last Commaundement forbids the least thoughts and motions of the hart against our neighbour, though there be neither consent, nor yeelding of the will. And requires such a contentednes with our estate, as that wee never have the smallest motion tending to the hurt of our neighbour in any sort. Yea, that we have such a love of our neighbour, as never to thinke of him or any thing belonging to him, but with desire of his good every way. To covet, in this place, signifies to have a motion of the heart, without any settled consent of will.

From this then, that God here forbids coveting, we learne *Dott.* that the first motion and inclination of the heart to any sin, though a man never yeeld to it, nor cast about how to bring it to passe, is a sinne. And the reasons are plaine; first, because God hath forbidden it. As *Paul* saith, hee had not knowne lust to be a sinne, but that the law saith, *Thou shalt not lust.* He knew, and many heathen men, that never heard of Gods law, did confesse, that the inward thoughts, joyned with consent and full purpose, to doe them, if occasion served, were sinnes. But for those motions that did but (as it were) passe through the heart, and stayed not there, and had no place of aboad yeelded to the, but were shut out so soone as they entered in, hee could never have been perswaded that these were faultes, and provoked Gods wrath; but that he knew and beleaved that the law of God condemned them. Secodly, if one examine these by that general rule, Do

Rom. 7.7.

Job 14-4.

as you would bee done by; he shall see that they agree not with it. For, no man would be willing to haue another man conceiue the least flying conceit or thought that might hurt him, though he neuer went about to put it in practise: and therefore also he must be driuen to confesse that it is a sinne in him, to haue such thoughts towards another. Thirdly, if we consider the causes, it will appeare how ill they be. They are fruits of originall sinne, and proceed from naturall corruption; now, who can draw a cleane thing out of that which is vncleane? there is no one. Who can pull good fruit from off a bad tree? Being then effects of our naturall pollution, that we receiued from *Adam* (for if we had continued in innocencie, we should haue been perfect without any such motion of the heart) they are naught. For whatsoever comes from sin, is sin. Lastly, if the fruits hereof bee marked, they shall appeare to be euill. *S. Iames*, 1. 14. sets downe the effects of these euill thoughts and motions. *Every man* (saith he) *is tempted, when he is drawne away by his owne concupiscence and is inticed.* Thus he shewes, that let one make as little account of these thoughts as he please, and think them small matters; yet the worke that they doe is not small. For they draw away the heart from y^e presence of God. And they intangle the mind with desire of vaine & hurtful things. And when we are haled away from holy meditations of God, to hearken to the motions of lust, the quickly we yeeld inward consent, and so fall to outward practise of actuall sione.

Which if it bee not staied and healed in time by repentance; as it iustly deserueth, it bringeth euermore death. So that, these first lusts are like a little sparke of fire, lighting vpon tinder or tow, which if they be not quickly quèched, will grow to a great flame: So is the danger great that comes from euery one of these, that we so little regard. For there is not the least of them, but it hardens the hart, and withdrawes it from God, and makes it more vnfit to pray or heare, or doe any thing that is good, but more prone to be drawne to any euill. And therefore it is not slightly to be passed ouer. So that, because these lustes breake Gods commaundement, and are against the law of charity, and come from an euill cause,

and bring with them such euill effects, therefore the least imagination arising in the heart, without any agreeing of the mind to put in practise, is sinne and deserues death.

The vse that we should make of this, is, our continuall humiliation; for that our nature, and the whole frame of our soule and bodie is such, as no minute almost goes ouer our head, but some euil and vaine motion or other goes through our heart, and springerth out of the sinke and puddle of our flesh. Our nature is like a great fire-brand, that, if it be neuer so little stirred, sends forth many sparkes on euery side. Therefore we must learne in this regard to deny our selues, and humbly to fall downe before God, beseeching him to heale our corrupt nature, and to wash and cleanse it more and more by his holy spirit. Then we haue made one good vse of the law, when we are so touched with the sight of our sins, as that we go quite out of our selues, when the law hath so stopt our mouth, as that we can alleadge nothing in our selues, wherfore we should not be damned, but rely and cast our selues only on the mercies of God in the merits of Christ. Again, this teacheth to vse all good meanes to keep our hart from these ill motions, & hinder this fire-brand from sparkling abroad. First, make a couenant with our eies, to look vpon nothing, and our eares to heare nothing, and all our senses to admit nothing into the hart, that may stir vp and promote the naughtiness of it. Secondly, take downe the flesh often by fasting, praier, and hearing, and such other spirituall exercises. For, this is the cause why our corruption growes so strong, because we do not set our selues to resist and fight against it. For, if wee would vse all good meanes that God hath appointed to kill and crucifie it, and beseech him to giue a blessing vpon the same, it would be an effectuall helpe to vs, and we should preuaile more against it. Thirdly, let vs learn to set our mind on work alwaies with some good meditation, & holy desires & thoughts. For mans heart is restless, like the watch of a clocke, while the poyses hang at it; which if it be not set aright, will go wrong: so while we liue, if we do not let grace direct our hart towards God and man, corruption will draw it to all disorder and confusion. There-

Preseruation
tiues a-
gainst wic-
ked lusts.

fore it is, that many are so troubled with ill motions, and continuall boyling of ill thoughts, because the heart is not busied and taken vp with some good thing. For if grace cease working, corruption will straight be doing. Thus much for this point, that the first motions arising from originall sinne, are to be condemned. For, if the consenting be euill, the conceiuing cannot be good : if the proceeding be wicked, the beginning is of the same nature.

[*House*] The house is put in the first place, not because it is more deare and ncerer then the wife; but because this iniury in desiring the house, extendeth it selfe to the husband, to the wife, to the children and seruants: yea, to the beafts also and cattell. Every one hath a part in it. The hurt thereof is more generall, then of the rest: therefore it is placed in the first place. In that this breach is set in the first place, because it is hurtfull to more; we learne that those sinnes which are iniurious to many men, are most hurtfull to ones selfe, and most hated of God. And for this cause, coueting other mens houses is set in the first ranke, and in the chiefe place of it: as that which is most to be abhorred. So in *Esay*, the Lord pronounceth an especiall wo and curse against those, that ioyn house to house, that they may dwell alone in the land. And in *Iob*, he shewes, the curse and vengeance of God is due vnto those, which are spoylers of houses. *He puld downe houses which he built not.* It were a soule fault for one to begin well and end ill, to build houses for the harbour and helpe of mankind at the first, and after to destroy and pull downe those which he hath built. But when he finds things in good state, and there was roome enough for his neighbours to dwell by him, before he came; then for him to pull downe houses, and to vnpeople the land and waste the countrie, is a most horrible and indigne thing, such as for which God provided a condigne punishment. Therefore God threatneth that hee will cause his fierce wrath to raine vpon his meate, and make him vomit his sweete morsels, and the arrowes of his vengeance shall pearce him through. *Salomon* also shewes what kind of people they bee for the Commonwealth. For they are readie to excuse themselves; That they deale

Sinne the
more hurt-
full, the
more dam-
nable.

Esay 58.

Iob 20. 19.

Iob 20. 20.
&c.

deale with base fellowes, and meane companions, that must not be compared with men of such worth as themselves are. Better a thousand such refuse persons should want (say they) then a gentleman of place and worship should bee without his delights, and plentifull maintenance for his degree. But they do not only oppresse hereby men of the lower sort, but also they strike dangerously at the Prince, and at the whole land. For, *Salomon* saith, that the strength and honor of a King, consisteth in the multitude of people. They weaken the state of the Prince, and the stay of the land, and by consequent are enemies, and in truth the most secret vnderminers of the whole state. These are most wicked persons, such as the Prophet speakes of, that desolation and destruction are in their pathes; and their footsteps (whereby you may trace them) is, wasting, spoyling, and ruining the houses and liuings of poore men.

Pro. 14. 18.

Esay 59. 7.

This is to proclaime to all the world, that there is no feare of God before their eies. Now the meanes whereby we may keep our selues from coueting, and much more from taking away our neighbours house, are first to consider, that the house we haue already, is better farre then we deserve. There is not any that dwels in so poore a cottage, but his habitation is better then his merits could purchase; yea though hee were in a dungeon: For he hath deserved to be shut vp in hel. Then againe it doth not yet seeme good to God, to giue him a better; and therefore he should content himselfe with that hee hath, and confesse that God is wiser, and knowes what is good for him better than himselfe. Thirdly, consider the deceitfulness of our owne hearts: One thinkes now, that if he had a fairer house, he should be more at quiet. But may not this be a false perswasion? may not God crosse him with sickness and diseases, with shame and disgraces, with troubles and horror of conscience? and then the walles will not comfort him; the rooffe and couering will not bring him any ease. It is not the dwelling that will bring quietnesse, nor the change of the house that can settle the heart. Vntill wee change our couetousnesse and wickednesse, for contentednes and goodnes; we shall haue great griefe and vexation,

Rom. 3. 18.

Preseruat
tious to re
straine vs
from spoi
ling our
neighbors.

In the midst of our abundance : but if our heart be good and reformed, we shall liue quietly, and die blessedly, in what-
focuer house or place we liue or die.

Nor his Wife.

Wives
ought to
be dearely
beloued of
their hus-
bands.

THis is added as the next chiefe thing, in desiring where-
of our neighbour is grievously wronged. So that hence
wee may gather, that the wife ought to bee more deare to
men then all their substance. So Prou. 19. 14. *House and ri-
ches are the inheritance of the Fathers: but a prudent Wife com-
meth of the Lord.* House and riches also are the gifts of God:
but he meaneth, a good wife is a more speciall, immediate,
and excellent gift. As Prouerbs 31. 10. *A vertuous woman
is more precious then pearles.* And so it is written that *Adam*
was not in his full happines, till God had giuen him *Eua*,
who was bestowed on him, as the speciall outward comfort;
and by whose louing society, hee might bee helped euery
way. Men therefore must hence learne to make account of
their wiuers, more then of any earthly thing besides. For she
is flesh of his flesh, a part of himselfe, and a member of his
body: which cannot be said of a parent, or child, or brother,
or any kindred. And shee may well bee valued aboue the
pearles. For no Iewels can doe that good, that a good wife
can and doth. For if hee haue griefe within, or businesse or
troubles in his outward estate, other things be dumbe, and
cannot helpe him: but she can refresh his soule with good
counsell, ouersee his businesse in wisdom, helpe his body
in and against sicknesse and infirmity, and encourage him in
his calling, and bee a stay and succour to him in all things.
Therefore also those bee most miserable and base minded
men, that set their desire so much vpon the outward things
of the world, that if their wife and their wealth were laide in
the ballance together, they would sooner part with ten
wiues one after another, then lose their filthie lucre and
worldly commoditie. They would thinke it an iniurie in the
wife, if she should chuse rather to haue her husband die, then
her wealth to bee taken from her. And why then doe they
beare this vnnaturall affection towards her? Therefore men
should

should pray God to giue them that heart and minde, that they may performe all due honor and beneuolence to their wiues. For if they loue not at home, they will lust abroad: and if she haue nother allowance, others shall haue more then their allowance. And it confutes those that make it so light to wrong another in his wife, which is an iniurie of the greatest hurt, and an offence of most bitter griefe. Many that would bee ashamed to steale ones horse, or picke his purse; yet thinke it no great thing to abuse the wife: which of all other robberies is the worst. Other goods are, to a good husband, but as dust and chaffe in comparison of her. And it would more grieue him, and bee a greater indignitie to haue her defiled, then to see all his substance spoiled and consumed. Wiues also must learne so faithfully to carrie themselves, that they may bee worthie this place and estimation. For, howsoeuer her ill dealing must not free him from his dutie; yet shee shall bee so much the more faultie and worthie of punishment, if being appointed for so great an helpe, and receiuing from him so great loue, shee bee rather a discomfort and hinderance, then an helpe and comfort vnto him. Now it followeth; *Nor his man seruant, nor his maid seruant.* In the next place God sets downe the seruants before the cattell or any other wealth. Whence wee learne that a man ought to make more account of his seruants then of any other goods; because God alwaies makes more reckoning of mankind then of other creatures, and we must esteeme things as God values them. Now in the olde law, those that should steale any other thing, were not to suffer death for it, but to restore fourefold. But he that should steale men, (as then some wicked men would, because they could sell them for slaues to their great aduantage) hee was to die for it. So that wee see, God preferres a seruant before a beast, therefore also our iudgement and estimation ought to bee conformable vnto his. So *Iob* saith that hee would heare his seruant, and giues withall a singular reason for the same; He that made me in the wombe, did he not make him? so that both were made in the wombe, both had one nature, one Creator, and Redeemer. In all the former respects there

seruants
more to be
accounted
of then ri-
ches.
Exod. 21. 1.

Iob 31. 15.

there is no difference of bond or free: But there is an equality betwene the seruant and the master. The seruant if hee be elect, and holy, hath as much right in the blood of Christ, Gal. 3. 28. and shall haue as good a part of the glory of Christ in heauen, as the master.

And therefore he is much more excellent, and to be set far aboue all other goods. Likewise they are the most profitable goods, and in that regard to bee more highly esteemed. For if one had neuer so many cattle, and no seruants to looke to them, they would bring him much trouble, and little gaine. If one had in his possession neuer so much land, and none to manure and husband it orderly, it would yeeld him no commodity. Therefore masters must learne to haue a great care of them, and set more by them then by the beastes, and not to be iniurious vnto them, though they seeme neuer so base. For, the most contemptible seruant in the world, is of more worth by nature, then the most excellent brute beast. And the most abiect handmaid is more to be regarded, then the best gold or richest treasure. Therefore this serues to confute the crueltie and couetousnesse of such, as do shew more loue and good vsage to the beastes, then to men made after Gods Image, and committed to their charge. For, when their cattell take paines, they provide food and dressing: and if they be sicke and diseased, they seek all meanes to haue them cured and recovered. But let their seruants rise vp earely, and go to bed late, and trauell sore all day: yet little or no regard is had, either of their diet or warmth, or other comfortable refreshing. And though they bee sicke, and weake in their house, and lie hard by them, they will not so much as go to them, with any care or diligence, but rather make a spoile of them in defrauding them of their wages. This is a beastly and sauage crueltie, and God paies them for it accordingly. For either he plagues them with vnfaithfull seruants, or else makes them so odious, as no seruants will abide with them, but the whole toile lieth vpon themselves. And indeed sith they prize beastes aboue men, and beare a greater affection to their goods, then to the Image of God in man; it is most iust, that their beastes and goods should be turned into a burden

den and vexation vnto them. And this may be also for the instruction of seruants; That for as much as God doth preferre them before all other goods, therefore they should so behaue themselves, as they may answere to their place. For where God giues more wages, he doth require more work, or else hee will lay on more punishment. And therefore it serues viterly to condemne such as be idle and wicked, that if yee looke into them, you can see them good for nothing, but giuen to swaggering, swilling, and disguising themselves in their apparell and behauiour, they fill the house full of sinne, and pollute it with vnchastitie, and all manner of disorder. It is iust, they should be lesse made of, then the beasts; because they make themselves worse then beasts. For the Oxe, the Asse, and Horse do till the ground, and carry burdens, and so returne some commoditie to their masters. But those that will neither do, nor learne any good, but set themselves in all their behauiour to crosse God, his Word, and seruants, are more base, and vnprofitable than the earth it selfe, and not worthy so much regard as the Oxe, or Asse; vnlesse they amend their euill course, and frame themselves to be more profitable by some honest labour.

Nor anything that is his.

HAuing before touched the matters of greatest waight in their kind, and vnder them comprehended the rest, now he generally handleth things of lesse worth: and chargeth vs precisely, that we must not couet any thing belonging to our neighbour.

So that, we must obserue hence, that the least motion after the least thing of our neighbours, is sin. Men will (it may be) yeeld that the coueting of our neighbours house, wife, or seruant, is naught, euill, and vniust; for these bee matters of some moment. But for a little corne, a little grasse, an apple, a point, &c. these, they say, be trifles, not to bee stood vpon. Nay, there is nothing so small, but it is some thing; and being comprehended vnder the word (any thing) must not be coueted. Therefore God to meete with these obiectors, as in
the

the fourth Commandement, so heere hath branched it out, in so many particulars, and at length comprehended all other things, not expressly named before, in a general tearme, that men might haue no shift or euasion, but might be compelled to confesse that all coueting, as well in small matters, as in great, is sinne before him, and therefore makes vs subiect to his wrath and malediction.

This reproveth those, that for waightie matters of some value, will hold their hands at least: but for small things that they thinke a man may well spare, they giue libertie, not to their hearts only, but also to their hands. And then they say, Oh this is nothing, I pray God we may neuer do worse: but yet it is not well, that one doth so ill. For though hee doe no worse, yet if he do this still, it will bring him vnder the curse, and will certainly in time draw him to greater matters. For if a small sparke be suffered to lie long in the thatch, it may easily set the whole house on fire. And hee that will disobey God for a little, wil disobey him more for a great deale. And he that is bold to corrupt his conscience for a penny, will be more venturous for a pound. And though the matter bee small wherein one offends; yet it is not a small matter to offend God. It is a small thing, but yet it is something: and God will not allow it in any thing. He can spare it. But God will not spare thee, if thou take it with sinne against his law.

v/z.

The means
to get con-
tentednes.

Therefore the vse that we must make, is to beseech God to giue vs a contented heart, and so to like of our owne estate, as that we may couet nothing that belongs not vnto vs. Which grace we shall obtaine, if we get a firme and true faith in Gods promises and prouidence. For if one be steadfastly perswaded that God hath appointed him this house, this wife, this seruant, then he will be content therewith. For we must needs yeeld, that Gods waies be better then ours, that his decree is most iust in it selfe, and also best for vs, if we be his.

Also one must haue faith in Gods promises. For when one seeth no helpe for him by any lawfull meanes, and is not resolved that God will prouide for him, and will see that hee shall

shall lacke nothing: then originall sin will lay about it, and seeke to prouide for it selfe, and ouer-flow with idle and ill wishes and desires. But if we cast our selues on the promises of God, who hath giuen vs his faithfull word, that hee shall want no good thing, that feares him, and that hee will bee a sunne and a shield vnto the righteous man; this will breede such contentment in the soule, and such a comfortable resting on Gods prouision, as that we shall not bee troubled with these wandring lusts, after that which is our neighbors; but shall be well satisfied with our owne, which our gracious God in his heauēly wisdom & rich mercy, hath assigned vnto vs. And thus much for the exposition of the Law. Which must serue to this end, y^e seeing our own vnrighteousnes and insufficiencie, we should be humbled in our souls, before the iudgement seat of Almighty God, and then flie to Christ to bee our righteousness and sufficiencie. And finally, to make this the rule of our life, and a lanterne to our secte; That though we cannot attaine to the perfection, which the law requires, yet we may haue that vprightnesse, which God accepts in Iesus Christ. For if we haue respect to all the Commandements, and labour faithfully to keepe them (though we cannot perfectly fulfill them) then shall we constantly enjoy all those blessings and graces, which God hath promised to his righteous seruants, all the daies of our life: and when we haue finished this short and troublesome pilgrimage, wee shall for euer inherit that glorious kingdome, which our Lord Iesus Christ hath purchased for vs, with his most precious blood. Vnto whom with the Father, and the holy Ghost, three persons, and one only wise, holy, and eternal God, be ascribed all power, praise, and glory for euer more. Amen.

FINIS.

The Catechisme.



What is Catechising?

It is ^a an Instruction, especially of the ignorant, in the grounds of Religion.

What are the parts of a Catechisme?

They ^b are either of God, or of his kingdome.

What is God?

God is an ^c essence, that hath his being from himselfe.

What doe you consider in God?

His ^d Properties and
Trinitie of persons, in the vnitie of essence.

What is a propertie in God?

It is an ^d essentiall facultie in God, according to the diuers manner of his working.

What is a person in the Trinitie?

It is ^e a distinct subsistence, ^f hauing the whole Godhead in it.

How many Persons are there?

Three: the
Father,
Sonne,
Holy Ghost.

What is the Father?

The first person of the ^h Trinitie, that of himselfe eternally hath begotten his only Sonne.

What is the Sonne?

The second Person of the ⁱ Trinitie, that in the vnitie of essence is eternally begotten of the substance of his father.

What is the Holy Ghost?

He is the third person of the ^a Trinitie, proceeding eternally from the Father and the Sonne.

These three, being every one the true and euerming God, are

shew

^a Heb. 5.
12. 13. 14. &
6. 1. 2.

^b AQ. 8. 12.
& 28. 23.

^c Exod. 3. 14
Ioh. 8. 58.

^d 1. Pet. 3. 1. 2
1. Ioh. 4. 16
Psal. 145.

^e Ioh. 15. 1.
& 14. 16.
^f Ioh. 14. 9.
& 17. 21.
Colos. 2. 9.

^g Mat. 28.
39.
1. Ioh. 5. 7.

^h Psal. 2. 7.
Ioh. 14. 1.
Heb. 1. 3.

ⁱ As before
by relation
Prou. 8.

^a Ioh. 11.
26.
Rom. 8. 9.

The Catechisme.

they any more then one God?

^b No.

Hiberto of God: what is his Kingdome?

The kingdome of God is: an euertlasting kingdome,
appointed and ruled by the counsell^d of his owne will.

What are the parts of his kingdome?

^c His decree, and the execution thereof.

What is his decree?

It is the most ^f perfite will of euery thing, which maketh it most perfectly good.

What decree of God is that, which is especially to be considered.

That of man and Angels, called Predestination.

What is Predestination?

It is the decree of God ^g touching the euertlasting estate of men and Angels.

What are the parts of predestination?

Election, and reprobation.

What is Election?

It is the ^h eternall predestination of certaine men and Angels to life, to the prayse of his glorious grace.

What is Reprobation?

It is the ⁱ eternall predestination of certaine men and Angels to destruction, ^k to the praise of his glorious iustice.

So much of the decree.

What is the execution?

It is an ^l action of God effectually working all things he hath decreed.

What are the parts thereof?

^a Creation, and providence.

What is creation?

It is the execution of Gods decreet, of ^b making all things that are made of nothing, very good.

What is providence?

It is the ^c execution of Gods decreet in the effectuall disposing of all things, to their proper ende, whereof

that

^b Deut. 6. 4.

^c Job. 3. 7.

^d 1. Cor. 8. 5. 6.

^e Ely 9. 7.

^f Dan. 2. 4. 4. 3.

^g 33.

^h Luk. 1. 33.

ⁱ Rom. 11. 34.

^j Psalm. 115. 3.

^k 1. Cor. 1. 16.

^l Ephes. 1. 11.

^m Psalm. 90. 4.

ⁿ Act. 4. 28.

^o Psalm. 59. 4.

^p Ephes. 1. 11.

^q 1. Thel. 5. 9.

^r Rom. 9. 22. 23.

^s 1. Pet. 1. 2.

^t Math. 25. 41.

^u Ephes. 1. 5. 9.

^v Rom. 9. 22. 23.

^w 1. Thel. 5. 9.

^x Of the con-

^y trarie ende of

^z election.

^{aa} 1. Thel. 5. 9.

^{ab} Of the con-

^{ac} trarie ende of

^{ad} election.

^{ae} 1. Thel. 5. 9.

^{af} Of the con-

^{ag} trarie ende of

^{ah} election.

^{ai} 1. Thel. 5. 9.

^{aj} Of the con-

^{ak} trarie ende of

^{al} election.

^{am} 1. Thel. 5. 9.

^{an} Of the con-

^{ao} trarie ende of

^{ap} election.

^{aq} 1. Thel. 5. 9.

^{ar} Of the con-

^{as} trarie ende of

^{at} election.

^{au} 1. Thel. 5. 9.

^{av} Of the con-

^{aw} trarie ende of

^{ax} election.

^{ay} 1. Thel. 5. 9.

^{az} Of the con-

^{ba} trarie ende of

^{bb} election.

^{bc} 1. Thel. 5. 9.

The Catechisme.

^d Mat. 6. 16. that prouidence that is of ^d men and ^e Angels is chiefe.
^e 10. 29. 30. 31. *What doe you consider especiallie in that part of prouidence?*
^e Ezek. 11. 4. 5. 6 *dance?*

^f Gen. 3. 1. The fall of both ^f and repaire ^e of man.

^g 3. 4. *Which of them fell first?*

^h Gen. 3. 15. The ^h Angels, which were also ⁱ an instrumentall cause of mans fall.

ⁱ Iudc 6. *What was their fall?*

^j Ioh. 8. 44. The ^j departing from their estate which God had set them in.

^k Iude. 6. *Wherein consisteth that their departure?*

^l 1. Iob. 4. 18. In forsaking their ^l innocencie, and ^m committing of sinnewhich caused Gods ⁿ anger against them.

^o 2. Pet. 2. 4. *What is sinne?*

^p Lam. 3. 39. It is the ^p transgression of Gods law.

^q Esa 64. 5. 6. *What was the first sinne of man?*

^r 1. Iohn 3. 4. The ^r eating of the fruite that was forbidden: from whence also doe come other finnes, origiaall and actual.

^s Gen. 2. 16. *What is due to these finnes?*

^t 17. 36. 7. Guilt, and ^t Punishment.

^u Rom 2. 15. *What is the guilt of sinne?*

^v Rom. 5. 12. This ^v desert of sinne, whereby wee are subiect to Gods wrath.

^w Gen. 2. 17. *What is the punishment of sinne?*

^x Iohn 5. 24. 28. Everlasting death, begun here, and to bee accomplished in the life to come.

^y 29. 3. 18. 19. *What is that which God hath ordained for the repairs of man?*

^z Iohn 5. 25. 29 His ^z word.

^a 2. Tim. 3. 11. *What is his word?*

^b 16. 17. It is a doctrine of sauing ^b mens soules, written by diuine inspiration.

^c Rom. 10. 14. *How is this Word made profitable to vs?*

^d Luk. 1. 3. 4. Chiefly, and first of all, by ^d preaching of it, to the begetting of Faith: and after by preaching and reading, both for our confirmation.

^e The practise of all the Apostles who neuer wrote but to the Churches, and such as already beleeue. *Will not the knowledge of the wisdoms, power and goodness*

The Catechisme.

*Wasse of God, in the creation and government of the heauen
and earth with the things that are in them, recover our
lost estate?*

No. It ^d serueth rather for further condemnation, ^d Rom. 1. 19.
without the worde: as ^e by, and with the word it is a ^e 20. 21.
good helpe. ^e 1. Cor. 1. 31.
12.

What are the parts of the word?

The ^f Law, and gracious promise: (otherwise called ^f Rom. 10. 3. 6
the Couenant of works, and the Couenant of grace) Gal. 3. 12. 13.
which from the coming of Christ, is called the Gospel.

*What doth the law (containing the Couenant of works)
crave of vs?*

All ^s such duties as were required of Adam in his ^s Leuit. 18. 5.
innocency, and all ^b such, as are required since, by rea- ^b Deut. 27. 26.
son of his fall, with reward of life everlasting to the do-
ers of them, and curses to him that doth them not.

Is any man able to doe them all?

No, ^a not in the least ^a point.

What then auaileth the Law to vs?

Verie much: first, to shew vs our ^e sinnes and punish-
ment thereof, thereby to driue vs to Christ: and second-
ly, to teach vs how to ^d walke, when wee are come to
him.

^a Gal. 3. 22.

Rom. 8. 3.

^b Phil. 3. 9.

Titus. 3. 5.

Esay 64. 6.

^c Gal. 3. 24.

Rom. 3. 20. 77

^d Matth. 5. 17.

Luk. 1. 6.

Deut. 6. 6.

^e Mar. 22. 37.

Deut. 38. 39.

What is the summe of the Law?

^e Thou shalt loue the Lord thy God with all thy
heart, with all thy soule, and with all thy mind: this is the
first and great Commandement, and the second is like
to this: Thou shalt loue thy neighbour as thy selfe, &c.

What are the parts of the Law?

^f The first and the second table.

^f Deut. 10. 1. 2.

What commandements are in the first table?

The first foure, ^e which containe our duties towards
God.

3. &c.

Deut. 5. 4. 6.

&c.

What is common to these foure?

That euery one of them hath his seuerall reason annex-
ed, which in the first Commandement goeth before: and
in the other three, it commeth after.

What is the first Commandement?

The Catechisme.

I am the Lord thy God, which brought thee out of the land of Egypt, &c.

What is the summe of this Commandement?

The inward worship of God.

What is the second Commandement?

Thou shalt not make to thy self any grauen image, &c.

What is the summe of this Commandement?

The outward worship of God, not according to the tradition of men, but according to the will of God revealed in the scripture.

What is the third Commandement?

Thou shalt not take the name of the Lord thy God in vaine.

What is the summe of this Commandement?

A binding of the tongue to the good abearing to the titles, workes and actions of God.

What is the fourth Commandement?

Remember the Sabbath day to sanctifie it.

What is the summe of this Commandement?

The time wherein this should be performed, to set our selues apart to Gods worship.

So much of the first Table.

WHat are the Commandements of the second table?

Sixe, containing our duties towards our neighbour.

What is the summe of the Commandements of the second table?

Whatsoever you would that men should doe to you, do you to them.

What is generall to the Commandements of the second table?

That the workes thereof are in higher or lower degree of good or euill, as they are kept or broken towards one of the household of faith, rather than towards a neighbour simply.

What is the first of them, being the first in order?

Honour thy father and mother, &c.

What is the summe of it?

² 1. Cor. 6. 8. 10

32.

Gal. 6. 10.

The Catechisme.

All especiall duties to our neighbour, in respect of his and our calling.

What is the sixth Commandement?

Thou shalt not murder.

What is the summe of it?

All generall duties to our neighbour in respect of his person.

What is the seventh Commandement?

Thou shalt not commit adultery.

What is the summe of it?

All generall duties to man in respect of chastity.

What is the eight Commandement?

Thou shalt not steale.

What is the summe of it?

All generall duties to man in respect of his goods.

What is the ninth commandement?

Thou shalt not beare false witness, &c.

What is the summe of it?

All general duties to man in respect of his good name.

What is the tenth Commandement?

Thou shalt not couet thy neighbours house, &c.

What is the summe of it?

That we keep our hart pure from al euil, not thoughts onely, but euen from all pronenesse of sinning against our neighbour.

What forbiddeth this Commandement, that was not forbidden in the former?

The former do condemne only euill thoughts, with consent: which are here condemned, before and without consent.

Hitherto of the Couenant of workes?

What is to be considered in the Couenant of grace?

First ^a Christ, and then the ^b meanes of applying Christ vnto vs.

What things haue we to consider in Christ?

Two: ^c His person, ^d His Office.

^a Acts 10.43.

3.34.

Rom. 5. 14.

^b 1. Cor. 5. 20.

Math. 6. 33.

^c Iohn 1. 14. 3.

33.

^d Esay 61. 1.

Luk. 4. 18.

The Catechisme.

What is his person?

Christ, both } God, and
 } Man, ^c

^a Rom. 1. 3. 4.

& 9. 5.

1. Tim. 3. 16.

What haue we to consider in his person?

His 2. Natures: } His Godhead, and
 } his Manhead, which subsisteth and
 } hath it being in the Godhead.

Being God before all worlds, how became he man?

^f Math. 1. 20.

Luk. 1. 31. 32.

He was ^f conceived in time by the Holy Ghost, and borne of the Virgine *Mary*.

1. 2. Cor. 13. 4.

1. Pet. 3. 18.

1. Cor. 15. 27.

28.

^h Tim. 2. 5.

Heb. 9. 15.

ⁱ Psalm. 110. 2

3. 4.

Heb. 8. 2. 3.

Act. 3. 22.

^j Elsay 61. 2. 3.

4.

Psalm. 2. 6. 7.

Dan. 9. 2. 4.

Ephes. 2. 14. 15

16.

^k Mat. 13. 8. 9.

10. 27. 5.

^l Mat. 10. 40.

Luk. 10. 16.

⁴ Heb. 1. 1.

1. Pet. 1. 11. 12.

1. Pet. 3. 18. 19.

2. Pet. 1. 19. 20.

21.

Ephes. 4. 8. 11.

12. 13.

Hose. 4. 6.

Math. 2. 6. 17.

^m Phil. 2. 5. 6.

7. 8.

1. Pet. 2. 24.

ⁿ Elsay 5. 3.

Mat. 26. 27.

Are these his natures separated?

No verely; & they are inseparably vnited in person, and yet distinguished in substance, properties, and actions.

So much of the person of Christ

What is the office of Christ?

To be ^a mediator betwixt God and man.

What are the parts of his mediation?

His ⁱ Priesthood, and his kingdome.

How doth he fulfill his Priesthood?

In ^a opening his fathers will and working the merit of our redemption.

How doth he open his fathers will?

In teaching vs the whole will of God, both in his ^b owne person, when he was vpon the earth, and by the ^c Ministers, from the ^d beginning of the world to the end thereof.

How hath he wrought the merit of our redemption?

Partly by that which he did in his base estate, partly by that he did and doth in his glorie.

Wherein consisteth that which was done in his base estate?

In his conception, birth, life, pouertie, hunger, thirst, wearinesse, and other humiliations euen vnto death.

What ariseth of this?

His whole ^e obedience: which consisteth partly in suffering, partly in fulfilling.

What was his suffering?

That both in body and soule hee ^f suffered what-
soeuer

The Catechisme.

soeuer we should haue suffered; hauing drunke the full cup of Gods wrath filled vnto him for our sakes: whereby he hath taken away our sinnes.

What was his fulfilling?

Doing the whole law, whereby he purchased a righteousness for vs.

^a Psal. 40. 7. 8.
^b Gal. 4. 4. 5.
Rom. 8. 3. 4.

What are his actions in glory?

His resurrection, his ascension, and sitting at the right hand of God his Father, whereby hee fulfilled his Priesthood, and made himselfe a way for his kingdom.

^a Act. 1. 31. 36.
^b Heb. 9. 24. 25.
^c Psal. 110. 1. 2. 3. 6.

What are the effects of all these actions towards vs?

They are two: $\left\{ \begin{array}{l} \text{a Redemption,} \\ \text{b Intercession.} \end{array} \right.$

^a Luke 1. 69.
Hebr. 9. 24. 25.
^b Rom. 8. 34.
1. Pet. 2. 5.
Exod. 29. 33.
^c Rom. 5. 15.
16. 17.

What is redemption?

A deliuerance of vs from sinne and the punishment thereof, and a restoring to a better life then euer Adam had.

What are the parts of redemption?

^a Reconciliation and ^c Sanctification.

1. Cor. 15. 45.
^a 1. Cor. 1. 30.
& 6. 11.
1. Iohn 5. 6.
^b Dan. 9. 24.
35. 16. 27.
Act. 13. 38. 39.
Rom. 4. 25.

What is reconciliation?

That, whereby the wrath of God is taken from vs, and we restored to his fauour.

Wherein doth it consist?

In remission of sins, and imputation of righteousness.

What is remission of sinnes?

The abolishing and taking away of all our sins by his death.

^c Col. 2. 13.
1. Iohn 1. 7. 9.
Heb. 9. 28. &
10. 1. & 13. 15.
^a Col. 1. 22.
Rom. 5. 18. 19.

What is the imputation of righteousness?

The reckoning of Christs righteousness vnto vs and the taking it for ours.

What is sanctification?

A freedome within vs from the bondage of Satan, and restitution of vs to a godly life.

What are the parts of it?

Mortification and quickening.

^b Rom. 6. 12.
3. 6.
1. Cor. 1. 30.
^c Ephes. 4. 22.
23. 24.
Col. 3. 8. 10.

What is mortification?

The restraining and subduing of our naturall corruption

The Catechisme.

k Rom. 6. 3. 4. tion and refraining from all euill k.
Col. 3. 5. *What is quickening?*

A renewing of vs to newnes of life, whereby we delight in doing good!

1 Rom. 6. 4. *So much of redemption.*
Col. 3. 10. 12.

What is intercession?

m Rom. 8. 34. It is that m worke, whereby Christ sitting at the right
1 Per. 2. 5. hand of God his father, taketh away all the pollution
Exod. 29. 38. that cleaueth to our good works: which dependeth vpon the merit of his passion.

Hitherto of the Priest-hood of Christ.

What is the kingdome?

n Luk. 1. 32. 33. That n whereby his Priest-hood is made effectuell vnto
Ezek. 34. 34- vs, yea without the which, all the actions of his Priest-hood are to vs void and fruitlesse.

What haue we to consider in his kingdome?

* 1. Cor. 15. 25. First, the gouernment of his Church in this o world.
26. 17. 28. Secondly, his last iudgement in the world to come,
Matth. 25. 24 from which all the meanes of applying and making effectuell vnto vs Christ and all his benefits do come.
31. 33. 45-

Wherein consisteth his gouernment in this world?

p 1. Thes. 5. In p things, and in persons.

19. 10.

What are the things?

Act. 10. 44.

Partly inward, and partly outward.

What are the inward?

q Gal. 3. 2. 3. The q spirit of God which is given by the outward.

1. Tim. 3. 14.

What doth the spirit of God worke in the godly?

r Ephes. 1. 8.

r Faith, whereby I take hold of Christ with all his benefits.

What is faith?

s Act. 16. 11.

Gal. 2. 20. &

A s perfwation of the fauour of God toward me in Iesus Christ.

3. 16.

How do you know that you haue true faith?

Iohn 6. 15.

* Rom. 5. 1. 2.

By the fruits thereof; * Reconciliation and Sanctification, which haue been already declared.

3. 8. 1. 7. 2. 4.

Ephes. 1. 6.

So much of the inward.

Col. 3. 1. 2. 3.

What are the outward things, whereby the spirit is giuen?

They are either those which God giueth vs, or which

we

The Catechisme.

we hauing receiued from God giue vnto him againe.

What are the things which God giueth vnto vs?

The word of grace before named, and the dependants thereon.

What is the word of grace?

^a Beleeue in Christ, and thou shalt be saued: the which alone bestoweth the spirit of adoption. ^a Marke 9. 23. Act. 16. 31. 32.

What are the dependants of the word?

The Sacraments, 1. Cor. 10. 1. 2. 3. 4. & the ^a Censures. ^a Rom. 3. 28. ^a Mar. 18. 15. 1. Cor. 5.

What is a Sacrament?

A more finall, effectuell, and sensible instrument, then the word alone: whereby Christ with all his benefits is offered to all in the Church, and receiued only of the faithfull.

How many Sacraments are there?

Two: Baptisme, 1. Cor. 10. 1. 2. 3. and 12. 13. and the Lords Supper ^a.

What is Baptisme?

A ^b scale of our entrance into Christianity.

What is the Lords Supper?

A ^c scale of our growth and continuance in Christianitie.

So much of the Sacraments.

What are the Censures?

They are iudgements giuen for ratification of the Word and Sacraments abused.

Of how many sorts are they?

Two, ^d corrections, and ^e punishments.

What are corrections?

They are either in word, or in deed.

What are they in word?

They are chidings or rebukes of the Church for sin: and they are either ^f private by one first, and then by two or three at the most, (whereof, hee that first admonisheth must be one) or ^g publike by the whole Church.

What are they in deed?

The ^h suspension from the Sacraments, or ⁱ excommunication from all the benefits and society of the Church.

B b 4

What 1. Tim. 1. 20.

^a Rom. 4. 1.

Gen. 17. 1. 1. 12.

Matth. 16. 26.

& 18. 19.

^b Matth. 18. 19.

Acts 8. 27.

^c Mar. 26. 16.

1. Cor. 11. 23.

^d Matth. 18.

15. 16.

1. Corinth 5.

^e 1. Cor. 16. 22.

James 1. 14.

2. Tim. 4. 14.

^f Matth. 18.

15. 16.

Leuit. 18. 17.

^g 1. Tim. 5. 20.

Matth. 18. 17.

^h Num. 12. 14.

Exod. 33. 6. 7.

ⁱ Matth. 18. 17.

The Catechisme.

What are the punishments?

¹ 1. Cor. 16. 22. An eueraſting curſe, called ^k *Anathema Maranatha* pronounced againſt the wicked, vpon the ſinne againſt the holy Ghoſt.

So much of the outward things that God giueth vs.

What are the outward that wee haue receiued giue to God againe?

¹ Pſal. 130. 13. They are vowes and prayers ¹.

^{14.} & 66. 13. 14 *What is a vow?*

A ſolemne promiſe to God of ſome lawfull thing that is in our power, for the confirmation of our faith and teſtifying our thankfulneſſe to God.

What is prayer?

It is a calling vpon God in the name of Chriſt, for the more ample and full fruition of the good things wee haue need of.

What is annexed to prayer?

An holy faſt or feaſting.

What is an holy faſt?

² Luke 23. 34. It is (after preparation, ^k common to all holy reſts) an
¹ Leuit. 23. 27. abſtinence from ~~the~~ ^{the} morning of the day of the faſt vn-
²⁸ ²⁹ to the ^m morning of the day following, from all earthly
¹ Ioch. 2. 12. comforts, ſo farre as neceſſitie and comlineſſe will per-
² Marke 16. 2. mit; to the end that our ſelues being humbled and caſt
Luke 24. 1. downe, we may more ſeruently call on God, either for
the obtaining of ſome ſingular benefit, or to auoid ſome
ſpeciall puniſhment.

*It ſeemeth you make it unlawfull for thoſe that faſt, to
eate any thing during their faſting?*

Not ſo, if for helpe of weakneſſe, the taking of meate
be moderately and ſparingly uſed.

What is an holy faſt?

² Zachar. 8. 19. A ⁿ ſolemne thankſgiuing for ſome notable benefit
Heb. 9. 27. 18. obtained of God: ſpecially when we haue obtained it,
^{20.} ²¹ ²² ³⁰ ³¹ by a faſt before.

*Are we limited and bound in certaine, how and wherein
to pray?*

Not alwaies: but we haue a perfect patterne of praier
of

The Catechisme.

What is the summe of this?

That God would provide not only for our necessities, but also for our Christian and sober delight, according to our calling, and the blessing of God vpon vs: with this exception (if it be his good pleasure).

What is the former of them which belong vnto the life to come?

Forgiue vs our trespasses, as wee forgiue them that trespass against vs.

What is the summe of it?

In it wee pray for Iustification, which standeth in the remission of sinnes, and imputation of the righteousness of Christ.

What is the latter petition?

And lead vs not into temptation, but &c.

What is the summe of it?

In it wee pray for sanctification, which standeth in mortification and quickening.

Huberto of the petitions.

What is the thanksgiving?

For thine is the kingdome, the power and glory, &c.

What is the summe hereof?

That wee ground our assurance of obtaining our prayers in God, from whom all things we aske do come, and to whom therefore all glory must returne.

What doth this Word (Amen) signifie?

It is a note of confidence (q: d:) so it is as wee haue praied.

So much of the things.

What are the persons?

The Church.

What is the Church?

A company of those which are ^o in Christ.

What are the parts of the Church?

They ^p which haue preheminance in the Church, and the rest of the body of it.

What are they that haue preheminance in the Church?

They are either ^g gouernours, or helpers.

What

^o Ephes. 1.1.

Col. 1.2.37.

^p Philip. 1.1.

Heb. 1.17.

^g 1. Tim. 5.17.

Hebr. 1.3.17.

1. Thes. 5.12.13

^g Cor. 12.28.

The Catechisme.

What are the rest of the body of the Church?

The people that are governed.

What is their part?

To yeeld obedience, ^a to the gouernours in all law- ^a Philip. 1.1.
full things. ^b Hebr. 13.17.

Hauing spoken of Christi's kingdome in this life, it followeth to speake of the same in the latter day.

What is that day of Iudgement?

It is ^b as it were the great Assises, wherein euery one ^b Rom. 14.10.
must appeare, and be either acquitted or condemned. ¹ Cor. 5.10.

What are we to consider in this iudgement?

Two ^c things: ¹ 1. The tokens going before.
² 2. The manner of it. ^c Math. 24.29.

What are the tokens going before?

^d Diuers, but the neerest vnto that are the darkening ^d Math. 24.22.
of the lights of heauen, and the roaring of the sea. ^e Luke 21.25.

What shall be the manner of it?

An ^e Archangell shall make a mightie voice by the ^e Ioh. 5.28.29.
strength of Christ then comming in the clouds: where- ¹ Thel. 4.16.
by the dead shall be raised, and the quicke changed all
in a moment.

What shall then be done?

The Angels shall gather and present, ^f before Christ ^f Math. 25.
in the ayre, the faithfull on the right hand of Christ, and
the wicked on the left.

Being so ranged what shall then be done?

Christ (appointed the Iudge of of all) will first giue
sentence of life eternall vpon the faithfull.

Why will Christ first giue sentence vpon the faithfull?

That they being first acquitted may be ^g assistant to ^g Math. 19.28.
him, in iudging the wicked to euerlasting death. ¹ Cor. 6.2.3.

What shall be the execution of the iudgement?

That the ^h wicked shall be cast into hell, by the An- ^h Mat. 23.41.42.
gels, who shall ⁱ carry the faithfull into heauen, ^k there ⁱ Luke 16.22.
to remaine with Christ for euer. ^k Iohn 17.24.
¹ Thel. 4.17.

FINIS.



COMFORTABLE MEDITATIONS VPON
the name of God, set downe in the 34. of Exodus.

- M**Y soule what moueth thee to be so sad ^a?
Trust in the Lord, and of him haue no doubt ^b,
Seeke thou his face, ^c his fauour maketh glad ^d.
His name an ointment sweete, is powred out ^e,
It is a Tower, ^f a Rocke, and Refuge sure ^g,
Whereto the righteous runne and are secure ^h.
If that afflictions, trouble, or distresse
In body goods or name, vpon thee lie:
Let them be great, or small, long, more or lesse ⁱ,
And thou canst see no helpe, or remedie ^k:
Fret not ^l, but patiently waite on Gods Will ^m:
His Name is strong ⁿ, and al-sufficient till ^o.
Although thy finnes be manifold, and great,
Whose heauy weight doth weary thee full sore ^p,
If thou repent, he is easie to intreate ^q,
He is Mercifull ^r, and hath been euermore ^s,
And will not faile thee ^t of thy finnes to ease ^u,
Ther's no such God, for mercy doth him please ^x.
Grant, thou hast nothing wrought in word or deed,
That might deserue his mercy on thy part:
Do not thou faint therefore, or doubt to speed,
He Gracious is, ^y and loues without desert ^z.
He is a Father ^a, O come taste and see ^b;
How sweet he is, and how he loueth thee ^c.
Be it thou art so farre from doing Well ^d,
That thou hast iustly stirred him to ire ^e,
And for thy finnes might throw thee downe to hell ^f,
One teare from grieved heart, will quench that fire ^g.
To anger he is slow ^h though thou be vile,
And when it comes, it tarries but a while ⁱ.
- ^a Psalm. 41. 5.
^b Psalm. 37. 3.
^c Psalm. 27. 8.
^d Psalm. 27.
^e 11. & 51. 8.
^f Cant. 1. 2.
^g Psalm. 18. 1.
^h Psalm. 119. 114.
ⁱ Prou. 18. 10.
^j Psalm. 40. 12.
^k Psalm. 69.
^l 20. 143. 4.
^m Psalm. 34. 1. 7.
ⁿ Psalm. 40. 1.
^o & 42. 5.
^p Exod. 34. 6.
^q Gen. 17. 1.
^r Mat. 11. 28.
^s Luke 15. 20.
^t & 21. 22.
^u Exod. 34. 6.
^x Psalm. 118. 1.
^y & 136.
^z Hebr. 13. 5.
^a Mat. 11. 28.
^b Micha. 7. 18.
^c Exod. 34. 6.
^d Psalm. 103. 13.
^e 1. Pet. 2. 3.
^f Psalm. 34. 8.
^g Ephes. 1. 3. 4.
^h Exod. 34. 6.
ⁱ Psalm. 103.
^j 8. & 145. 8.
^k Nahum 1. 3.
^l Psalm. 30. 5.
^m & 103. 9.
ⁿ Esa. 54. 7. 8.
^o 1. Cor. 4. 17.

The Catechisme.

*What though thy prayers be but weak and few k,
And not so mighty as Elias were l,
And thine affections like the morning dew m:
If they unfained be, yet neuer faure n:
All such infirmities God will let passe o,
He great in kindnes is p and ever was.*

*But I haue waited long, and also prayd q,
And yet no comfort from him I can finde.
Still hope in him, and be not thou dismayd,
And in the end, he will shew himselfe full kind.
For he abounds in truth, and cannot lie:
What he hath promised, he will not denie.*

*But time is past: may not I come too late?
Hath he of mercy such abundant store?
None ever failed that came to his gate,
And Mercy he reserues for thousands more.
For as the bodie of the sunne, is but one,
It giveth light to all, yet wanteth none.*

*Grant that thy sinnes are not as others be,
But thou committed hast presumptuous sin,
Thy nature all corrupt, both roote and tree,
And sinnes of custome thou hast lived in:
He doth forgiue, forget, and eke set free,
Transgression, sinne, and all iniquitie.*

*What though the wicked do thee much assaile;
And sore against thee, and the Church are bent:
And God doe suffer them for to preuaile t:
He will not iudge them to be innocent s:
But sure will vintie their iniquitie h,
Vpon their children to the fourth degree.*

*Sith he Iehouah is i, and changeth neuer k,
Strong, gracious, merciful, to anger slowe:
The same this day, as yesterday, and euer l,
Kindnes, and truth, as from their fountaine flow m,
Forgiuing sinne, and in his iudgement iust n
All that doe know his name, will in him trust o.*

k 1. King. 17. 1.
& 18. 1. &c.
l 1. sam. 7. 16. 17
m Hof. 6. 7.
n Psal. 119. 80.
o Mich. 7. 18.
p Exod. 34. 6.
q Psal. 103. 8.

f Nah. 1. 2. 3.
g Exod. 34. 7.
h Psal. 79. 6. 10
i 12. & 140. 12.

i Exod. 34. 6. 7
j Mal. 3. 6.
k 1. James 1. 7.
l Heb. 13. 8.
m Reu. 1. 8.
n Psal. 9. 10.

JOHN GYLL



In Diuinum Concionatorem.

Gratia te diuina beat, dilecte Iohannes
 Dod; dilecte Deo, dio dilecte popello.
 Lux tua sic lucet, lux vt diuina per illam
 Luceſcat; fugiant & (cā ſplendente) tenebra:
 Banburga regionum tanta vt luce fruatur
 Sola? nec inuideo: verū non ſola fruatur.
 Hinc pietas, hinc alma Themis floreſcere paſſim;
 Impius, iniuſtusq; (ò ſi!) ſtaceſcere ſenſim.
 Non tamen ex meritis hominum, ſed ſanguine Chriſti,
 Eſſe doces vitam (lege atteſtante) fideq;
 Quorum cū inſtā trutināris noſtra bilance,
 Lege periſſe, fide nos at vixiſſe probaſti.

W.W.

THe God al-wiſe, that firſt theſe lawes did make,
 Within ten words lockt vp a maſſe of Treſure:
 This Booke vnlocks them, Reader, for thy ſake;
 That thou mightſt fetch thence iewels at thy pleaſure.
 If thou be thankleſſe for ſo good a paine,
 Tho' art thrice vnworthy Reader of the gaine.

W.W.

